

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

ASCENSION DAY.

By Harriet Converse.

Oh, Thou Reality! Lord Jesus, unto Thee
In awful solitudes we bend the knee;
Refashioned, through our trust, from sorrow's
sorest strife
And endless doubt, to very truth and life!

Oh, Thou Reality! Lord Jesus in our shame
The shadows vanishing reveal Thy name;
When all Thy selfless love hath wrought us swift
and strong,
Through calm, Thy peace, that bore with us so
long!

Oh, Thou Reality! we touch Thee and believe!
Our conscious souls in grace Thy love receive!
Thy pierced hands upraised are sending forth the
light

That wakes to Thy New Day our human sight!

Oh, Thou Reality! Lord Jesus unto Thee
With antiphones of praise we bend the knee;
From barrenness of clay and from our mortal
sighs,
From realms of death, we turn to Paradise!

Oh, Thou Reality! Lord, help us to arise
From all our mortal guilt, that helpless lies,
To Thy Jerusalem, and to Thy Promised Land,
As witness of the glory of Thy Hand!

—Churchman.

Communications.

For the Messenger.

KADESH-BARNEA.

Kadesh-barnea, as is well known to every Bible reader, played an important rôle in Old Testament history. It comes to view already as early as the time of Abraham, when Chedorlaomer, king of Elam, invaded Canaan. It is the farthest point reached by the Israelites in their direct movement from Sinai to the Land of Promise. It is from this place that the spies were sent, and it is here that the people were tried and failed in their trial, were judged and sentenced to their forty years of wandering in the Wilderness. It is the place where Miriam died, and where the hosts of Israel assembled before their final move into the land which Jehovah had promised them. Ewald is probably right when he says: "Kadesh is a place which emerges from the darkness of those times as especially important, and where evidently the community of Israel had their central station during a very long period." Even Wellhausen admits that "it was during the sojourn of many years here that the organization of the nation, in any historical sense, took place."

And yet in spite of the early importance and prominence of Kadesh-barnea, its location was long lost. During a period of six or eight centuries after Eusebius and Jerome, it dropped out of the records of travel and study. It was not on the main routes of travel, though near them; it was not a station on any of the great Roman roads across the desert, or into and through Palestine; it was not on the usual roads taken by travelers to or from Jerusalem, or Mount Sinai. It is not very surprising, therefore, that it was forgotten, especially in an age when there were no geographical researches in that region.

The extra-Biblical references to Kadesh-barnea in ancient times are rare. We might expect to find it mentioned, if anywhere, on the monuments and in the papyri of ancient Egypt, inasmuch as it was a point of strategic importance; but while there is frequent mention of Kadesh of the Hittites on the Orontes, and also of Kadesh of the Amorites, further south, it is more than doubtful from the facts, whether this latter is the Kadesh-barnea of the Bi-

ble. In the Apocrypha it is once named in a list of places in Judith i. 7-10, and in such a way as to indicate that it is at the southern extremity of Palestine, at the turning point westward of the boundary line toward Wady el-'Areesh. In the Targums and in the Talmud, Kadesh is designated by the name "Reqam" or "Requem Giah." The reason of this substitution has been much discussed and has occasioned no little confusion among ancient and modern commentators; and this confusion has only been increased by the fact that the term "Reqam" is, in one instance at least, applied in the Talmud to Petra. If we turn to the early Christian name-lists, we find that Eusebius and Jerome, to whom we are practically shut up, had only vague ideas of the precise location of Kadesh-barnea. So that there are no conclusive indications in the Egyptian records, in the Apocrypha, in the rabbinical writings, or in the early Christian name-lists, which enable us to fix the site of Kadesh-barnea, though at the same time there is nothing that conflicts with the indications found in the Biblical text.

In determining the question, where Kadesh-barnea lay, we are confined almost wholly to the data furnished by the Old Testament, which makes frequent allusion to this important stronghold. The allusions, however, are often so vague that, surprising as it may seem, no less than eighteen distinct places have been identified as Kadesh-barnea. Of these eighteen sites, ten are in the 'Arabah (the great natural depression between the eastern arm of the Red Sea and the southern end of the Dead Sea), or immediately out of it and near its level; while eight of them are on the upper desert, or northward of it and near its level.

To-day the question has been reduced to narrower limits. Practically the problem is to ascertain, which of two sites proposed is the Kadesh-barnea of the Bible. The one is 'Ayn el-Wayhah, a desert spring near the western slope of the 'Arabah, at its upper end. This was proposed by Robinson, the celebrated American explorer, whose researches mark a new epoch in Biblical geography, and it has been widely accepted, on his almost unquestioned authority, both in Europe and in this country. The other is 'Ayn Qadees, on the level of the Desert et-Teeh, at a point northward of the desert proper, but not within the commonly supposed boundaries of Canaan. This was discovered by the Rev. John Rowlands, an English clergyman, forty years ago, just after the first publication of Robinson's "Biblical Researches;" but, though accepted by many as the true Kadesh, it has been commonly set aside, especially through the influence of Robinson, who maintained that Rowlands had confounded Qadairat with Qadees, and also because of the failure of later attempts of travelers to refine the spot discovered by Rowlands.

But in 1881, Dr. Trumbull, a well-known American scholar and editor of "The Sunday-school Times," during a vacation ramble in the desert of Arabia, was fortunate enough unexpectedly to rediscover the long-lost site. The story of the hunt for Kadesh-barnea, as he tells it in his interesting and valuable book,* is extremely fascinating. Specially favored by circumstances, and possessed of remarkable skill in the management of his Arabs, his ardor and perseverance were rewarded by his being permitted to gaze on 'Ayn Qadees, which had been visited by only one European traveler, and that forty years before. "It was a marvelous sight! Out from the barren and desolate stretch of the burning desert-waste, we had come with magical suddenness into an oasis of verdure and beauty. A carpet of grass covered the ground. Fig trees, laden with fruit, nearly ripe enough for eating, were along the shelter of the southern hillside. Shrubs and flowers showed themselves in variety and profusion. Running water gurgled under the waving grass. We had seen nothing like it since leaving Wady Fayran; nor was it equalled in loveliness of scene by any single bit of landscape, of like extent, even there."

* Kadesh-barnea, Its Importance and Probable Site. By H. Clay Trumbull, D.D. New York: Charles Scribner's Sons, 1884.

"Standing out from the earth-covered limestone hills at the north eastern sweep of this picturesque pass, was to be seen the 'large single mass, or a small hill of solid rock,' which Rowlands looked at as the cliff (Sel'a) smitten by Moses, to cause it to 'give forth its water,' when its flowing stream had been exhausted. From underneath this ragged spur of the northeasterly mountain range, issued the now abundant stream."

This rediscovery of 'Ayn Qadees practically settles the question of its identification with Kadesh-barnea. It meets all the conditions of the problem, and every objection against the identification is found on examination to have no force. "The region of 'Ayn Qadees is a strategic stronghold on the southern border of Canaan; immediately accessible from the main road out of the southern desert, Canaan-ward, yet secluded from it. It is near the trunk-connection of the principal roads into Canaan, at a point convenient for watching or seizing those roads; and it has an inner road northward separate from those roads; and easily held by itself at its single mountain pass."

"It has a mountain-encircled plain of sufficient extent for the encampment of such an army as Kedor-la-omer's, or such a host as Israel's. That plain is arable, capable of an extensive grain or grazing supply, and with adjoining wells of the best water. It is a region where a mighty host could abide many days; and as such a region it stands absolutely alone among all the localities yet discovered on the southern border of Canaan, or near that border."

"Wady Qadees is itself a 'city,' in the probable meaning of the Hebrew word thus translated; an encircled fastness among the mountains easily guarded at a few entrance-passes. And ancient ruins round about it are a place of old-time occupancy. The water of the fountains of Qadees flows from under just such a rock, or cliff as would be indicated by the term Sel'a, the Hebrew designation of the Kadesh rock—known afterwards as Reqam. And that rock stands, as it were, in the inner sanctuary; in the adytum of the larger Kadesh tabernacle, where the leaders and representatives of the Israelites might have been gathered to witness the miracle of the new water-flow."

"The camping field is there; there, also, is the mountain pass northward. Nothing is lacking in the features of the place itself, to complete its correspondence with the descriptions and intimations of the Bible text."

This remarkable discovery will put a new face on much of the geography of the southern border of Palestine and the neighboring tracts, and it is to be hoped that the friends of Biblical learning will provide the means for a fuller and more intelligent survey of all that region. F. A. G.

For the Messenger.

STATE OF RELIGION WEST SUSQUEHANNA CLASSIS.

It is with gratitude to the Great Head of the Church, for His goodness and mercy towards His servants of this Classis during the past year, that your committee would submit the following report:

While a large number of laborers in other portions of the Lord's vineyard have been called upon to lay by their armor and cease from their labors, others to suffer heavy afflictions, the lives and health of the brethren of this Classis have been precious in the sight of the Lord, so that they have generally been engaged in the discharge of their ministerial functions, if not at all times with pleasure to themselves, it was at least with profit to the Church.

In listening to their reports we learn that the past year has borne with it the experience of all former years. In their labors the brethren have met with encouragements and discouragements, sunshine and clouds, hopes and fears, smiles and tears. This is not only the experience of the past, but will be of the future. The blessed Saviour not only promises His followers joy, but warns them of tribulation while in the world; adding the comforting assurance, however, that He has overcome the world.

The Gospel was faithfully preached both

from the pulpit and in the catechetical room. The seed was sown: and while some fell by the wayside, upon rocky ground and among thorns, much fell upon good ground, which under God grew and brought forth fruit, and will produce a ripe harvest to the honor and glory of God. Classes of catechumens consisting of persons of different ages, after having been properly instructed, assumed their baptismal vows, and were confirmed in faith and piety; while other classes are in course of preparation to be received into full communion with the Church in the near future.

The administration of the sacraments was attended to. The infants of believing parents were baptized and thus received into the economy of grace. The faith of the communicant membership was nourished and confirmed at the Lord's table. The proportion of non-communicants is still too large in many of our charges. It is sad that so many fail altogether to appreciate the gracious privileges offered them in this most comfortable sacrament of the Body and Blood of Christ. Another sad feature is that many who are reported as communicants, commune at most but once a year.

We are glad to report that the Sunday-school cause, as a part of the church work, is annually receiving more attention. Almost all are beginning to regard the Sunday-school as a part of the machinery of the Church for the proper training of Christ's lambs. There are still some union schools, many of which will continue so long as different denominations continue worshipping in the same church buildings; but the instruction imparted in even such schools is gradually becoming more positively Christian. A few independent schools are reported. These are what the name signifies: independent of church buildings, independent of the control of the church, independent of true church life. We rejoice in the fact that the number is growing less. May the time soon come when none such will be found.

The spirit of benevolence in many of the charges is gradually improving. The number of delinquencies is less than in former years. While there is room for improvement in all, some require especial urging to a more faithful performance of their duties in this direction. The prayer: "Lord increase our faith," is applicable to all, while the prayer, "Lord open our hearts, and loosen our purse strings," is certainly applicable in many quarters.

Zwingli memorial services were held in the majority of our pastoral charges. These were not only exceedingly beneficial, but highly appreciated by the people. Collections for benevolent purposes were generally held in connection with these services.

In a number of charges old church buildings were remodeled and beautified, while in some others, new ones are either in process of erection or work is about being commenced.

We have the usual death roll presented to our view. In some charges the number is larger than usual. Among those called to the other side, are some who will long be remembered by their pastors as well as by the congregations to which they belonged. But whilst they are absent in the body they are present with the Lord. Although gone before their happy spirits are nearer to us than we sometimes suppose. While they along with an innumerable cloud of witnesses, are looking down upon us, they are still one with us, animated with the same life—the life of Christ. How true it is that—

"The saints on earth and all the dead
But one communion make,
All joined to Christ their living Head.
And of His grace partake."

And now brethren we are constantly reminded by these solemn calls that we must soon lay down our armor and depart hence. Let us therefore be in earnest and toil actively and manfully in the service of Him who said: "Lo I am with you always even unto the end of the world." Amen.

The following is the statistical summary: Ministers, 199; congregations, 53; members, 4,290; unconfirmed, 2,886; infants bap-

tized, 230; adults baptized, 16; confirmed, 173; certificate, 95; communed, 3,746; dismissed, 61; excommunicated, —; ex-sacres, 38; deaths, 85, Sunday-schools, 49; Sunday-school scholars, 3,107; studying for ministry, 3; benevolent contributions, \$2,703.92; congregational purposes, \$21,157.77. Respectfully submitted,
D. O. SHOEMAKER, Chairman.

For The Messenger.

THAT LACK OF MINISTERS.

Some three years ago several articles appeared in our Church periodicals expressing fears that the increase in the ranks of our ministry was too rapid, and assumed that, as a remedy for the threatening danger, the course preparatory to that office should be made more thorough, and that greater care should be taken in recommending candidates to our Boards of Education. Some of the organs of other denominations afflicted their readers with similar articles.

Rev. J. H. Good, D D, in an article in the "Christian World," silenced the alarm for us by showing that the Reformed Church had no surplus of ministers, and that, though there were some idle, yet there was room for all to be engaged in the active duties of their office, and still there was room for more.

We have all lived long enough now to know that Dr. Good was right. The truth is, that we have never had too many ministers. Yea more, we have never had enough. Our Saviour's words, "The harvest truly is plenteous, but the laborers are few," has ever been verified by our Church. Had this not been so, we would not have lost so much of our precious material all over our entire land. Indeed, to the extent that we are a living branch of the church catholic, we can never have too many ministers.

True, there are men idle among us now, as doubtless there have always been. Some from inability, and others, perhaps, from a want of purpose; but the number is comparatively small. But the fact that we may have a few who are unemployed can never be a reason why we should not have an abundant increase of such as are not idle. We all feel now that our need of more ministers is very great. But however great our need may be, we must never forget that a scarcity of ministers will never justify the Church in a laxity in her requirements from candidates for the holy office. This would only be a sure means to defeat the object had in view. The words of St. Paul to Timothy, when he says, "Lay hands suddenly on no man," must here be allowed always to have their full weight. We feel very sure that the cause of the slow increase of ministers, not only among us, but also in other churches, does not lie in an undue strictness in accepting candidates; for after all, comparatively few are rejected. The trouble lies not in the rejection, but in the want of application of candidates.

The history of the Protestant Church has long ago, given ample proof of the efficiency of "Mission Houses" to swell the ranks of the ministry with earnest and successful laborers in the divine vineyard. Indeed, our own "Sheboygan" has given us many a "living epistle" of this truth, and we doubt not but her testimony will be increased from year to year. We devoutly thank God for Sheboygan, and fondly hope that we may soon have more schools of the same kind. Yet withal, we seriously doubt whether our present very great lack of ministers can be traced to a want of institutions of this kind. Here in the East we certainly have schools to the full. And in the West we have now as many as we are able to manage. In all of these a "shorter course" is allowed in special cases, and yet the cry comes from far and near—"Come over and help us lest we perish."

Much more, we think, the trouble lies in the fact that, "the children of this world are wiser in their generation than the children of light." The Church has not kept pace with the material progress of the age, and has allowed the spirit of materialism to lay hold on her people, so that religion has come to be too much, a second-

any concern. Hence the office of the ministry has attractions only for the *alarming* few. The grave responsibilities of the sacred calling stand out as ever, most prominently, in all their awful solemnity, whilst the qualifications of a successful minister are to-day more comprehensive in a literary and theological point of view, than perhaps, at any previous period. It requires more time, more study, more money and more talent, to become a successful minister, than is needed to enter almost any other calling; whilst there is no other calling that we can name, so poorly paid as is the laborious minister of Christ. And to make the matter worse, he is made to feel by many, and too often, that the poor pittance which he does receive, is a "gift of charity." Ah, who does not know that while men willingly pay their agents, one, two, three, four and even more thousands annually to manage their material interests, they ask, and very often compel their pastors to "watch for their souls" on a salary barely sufficient to furnish them the simplest fare for the body, while they must look with sadness, upon their, by far too scanty library, and long for the intellectual food which they so much need, but which it is impossible for them to procure for want of means.

In the light of these things there is certainly but very poor encouragement for any young man, however pious and talented, to enter the ministry; whilst every thing else constantly invites him to engage in one or the other of the many secular pursuits. Thus there is inspired in the young breast, a spirit of worldliness, so that the sons of the poor long to be rich, and those of the rich will not deign to become poor even for Christ's sake. Hence it cannot be otherwise than that very few will be found willing to make the sacrifice which must be made by entering the holy office.

And now, what shall we do? Ah! why do we ask? Why vex our anxious hearts with "many cares" while but one thing is needful? The Infalible Helper is at our door, and speaks hither's own remedy into our very souls. "Who hath ears to hear, let him hear." "Pray ye therefore the Lord of the harvest, that He may send laborers into the harvest." And to enable us to do this acceptably we must all, both minister and people, learn rightly to know and deeply to feel our pressing need; for then only can we devoutly pray the Great Head of the Church to help us out of our trouble. When the Church comes to stand fully in this attitude to her ever present Lord, then will our hearts be made glad in seeing the broken ranks of our ministry filled and increased, by those who are called of God, from among the rich and the poor; and our people roused to a higher sense of their responsibility to "minister in temporal things unto those who are called to minister unto them in spiritual things." Thence shall our beloved Zion "blossom as the rose!" Yes, then, and not till then! Let us therefore devoutly "pray the Lord of the harvest to send laborers into His harvest."

A. B. K.

Helltown, Pa.

For The Messenger.

NEWS FROM JAPAN.

The following communications have been received from our missionaries in Japan, Rev. J. P. Moore and wife, and as we believe that they will be of interest to many readers of the "Messenger" and "World," we hasten to lay the facts before your patrons. The first letter is from Brother Moore, and bears date Feb. 29th, and contains a request, which, it is hoped, will be carefully noted by all who may wish to receive curiosities from Japan.

V. H.

"Several orders have come to hand for curiosities; orders from missionary societies and pastors. There is a great deal of trouble connected with sending them per the post office and by mail. We thought this—that you might say, if you are willing, in the "Messenger" and "World," that if there are any missionary societies, or individuals, who wish curiosities or relics, they apply to us, telling us about how much they would like to spend in this way, and we will fill the orders, putting each mission in a separate package, enclosing all in a box or chest, and send them by freight or express, to Philadelphia, in your or some one's care, whence they could be sent to the different societies. This would be, by far, the cheapest and easiest way of sending. They would have to be sent through the custom house."

We will gladly attend to the distribution of these goods should they be consigned to our care.

The following extract is from a letter written by Mrs. Moore, under date of April 23d:

"Having occasion to employ a native dentist here, and becoming quite well acquainted with him, the desire to draw him and his assistants to Christ, took strong possession of me; so following the example of many of the missionaries' wives, I proposed to read English with any who desired to do so; being especially anxious to do so with the doctor, knowing his influence would go a great way; and as he is a pleasant, and intelligent gentleman more likely to be reached than some others.

"As a result, the doctor, and two of his boys, and two other friends are now reading with me; and yesterday the doctor's wife asked if I would also read with her, and another friend, which I, of course, gladly consented to do. As the doctor is not willing to close his office on Sunday,

during the day I read the Heidelberg Catechism, with proof texts, on Sunday evening, with himself and one of his boys; and on Wednesday or Friday evening the biography of some noted person. On Tuesday and Thursday evenings, I read with the other boys—Tuesday the Catechism, and Thursday, History. Mr. Moore thought he would enjoy reading on Sunday afternoon with them, as, of course, he does not study on that day; so the dentist consented to allow one of the boys to join the class, and we hope that he will soon allow the other one to do the same. We enjoy teaching them, and as many Christians have been made in this way, we hope with God's help, to be able through the readings, and little personal kindnesses to win these persons for Christ.

"Mr. Moore's teacher is a man of intelligence; an earnest Christian, and who speaks English quite well, assists me on Sunday evenings. The Japanese are passionately fond of music, so, we sometimes have singing; this together with the organ, has great attractions for them. You have no idea how fascinating this work is, nor how we become attached to these people whilst working among them.

"On Thursday afternoon I go to Nihon-Bashi, to instruct a class of young women in fancy work, and as they do not understand English, we read the Scriptures and sing in Japanese, whilst my 'little woman' does most of the talking for me. I expect she will assist me very much in the instruction of the doctor's wife, and her friend. I am endeavoring to prepare her for a Bible worker amongst the women, and she seems to be quite anxious to do this kind of work; she is already quite a help to me in many little things. Tomorrow, she, together with eight or nine other persons, expect to be baptized by Mr. Gring, at our little school-room at Nihon-Bashi. Is not this good news? We feel so happy over it, and we know that you will also.

"Now we hope soon to have a pleasant chapel in which to worship. The Japanese are so fond of bright, cheerful places, that a pleasant church room will not only assist in keeping together those already with us, but also in drawing others. Mr. Moore is busy studying the language in order to preach as soon as possible. I am studying it too, but find that I must not apply myself too closely. I learn a great many words whilst teaching English; sometimes the boys give me Japanese for English, and sometimes I look up words or phrases in order to explain the meaning of our words in Japanese. So I am learning all the time, and have more diversion than if I applied myself entirely to the Japanese."

Sincerely yours,

ANNIE M. MOORE.

Family Reading.

LORD, THOU ART GREAT.

From the German of Seidl.

"Lord, Thou art great!" I cry, when in the east
The day is blooming like a rose of fire,
When, to partake anew of life's rich feast,
Nature and man awake with fresh desire,
When art Thou seen more gracious, God of power,
Than in the morn's great resurrection hour?

"Lord, Thou art great!" I cry, when blackness
shrouds
The noonday heavens, and crinkling lightnings
flame,
And on the tablet of the thunder-clouds,
In fiery letters write Thy dreadful name.

When art Thou, Lord, more terrible in wrath,
Than in the midday tempest's lowering path?

"Lord, Thou art great!" I cry, when in the west,
Day, softly vanquish'd shuts his glowing eye;
When song feasts ring from every woodland nest,
And all in melancholy sweetness die;
When giv'st Thou Lord, our hearts more
blest'd repose,
Then in the magic of Thy evening shows?

"Lord, Thou art great!" I cry at dead of night,
When silence broods alike on land and deep;
When stars go up and down the blue-arched
height,
And on the silver clouds the moonbeams sleep;
When beckonest Thou, O Lord, to loftier heights,
Than in the silent praise of holy night?

"Lord, Thou art great!" In nature's every form;
Greater in none—simply most great in all;
In tears and terrors, sunshine, smile and storm,
And all that stirs the heart, is felt Thy call;
"Lord, Thou art great!" Oh let me praise Thy
name,
And grow in greatness as I Thine proclaim.
—Golden Hours.

WHAT A TESTAMENT FOUND IN THE WATER DID.

In the year 1854, an English fleet of war came into the harbor of Nagasaki. This was before any treaty with England, and such an event created great excitement. A large force of troops was gathered to watch the people. The commander-in-chief was named Wakasa, and he was accustomed to go out in a boat to see that all was right, and no secret communication was attempted.

On one of these excursions he discovered in the water a small pocket Testament, which was quite unlike any book he had ever seen, and he was very anxious to know its contents. After considerable inquiry he learned from some Dutch interpreters that it told about God and Jesus Christ. This only increased his curiosity to understand it all, and having heard there was a translation in China, he sent to Shanghai and procured a copy.

Having returned to his home at Saga, he began the study of the Testament, and induced four others to join him. One of these was a brother named Ayabe and another a retainer named Motone.

In the autumn of 1862, Ayabe came to Nagasaki for further instruction, and was taught by Rev. Dr. Verbeek. During the following spring, this man came to Dr. Verbeek at night, and warned him of danger to himself and family if he did not leave at once. It is probable that this caution saved their lives, as they fled to China and remained there until the serious troubles which followed were ended.

When Dr. Verbeek returned, he found that Ayabe had received some Government appointment which removed him from Nagasaki, and it seemed that all his labors and prayers were to be in vain.

But not long after, Wakasa sent Notone (who had learned to read English) with instructions to read over and get explanations of such portions of the Scripture as they could not understand, and he was also to procure any books that would be helpful in their efforts to know the word of God. In this manner the Bible class was carried on for nearly three years, the faithful messenger making the two days' journey to Nagasaki, and returning in due time with the desired information.

On the 14th of May, 1866, a messenger came to Dr. Verbeek, and announced that some high officials from the province of Kigan had arrived, and desired him to appoint a day and hour for an interview. To his great joy and surprise, these men proved to be Wakasa with his brother and Notone.

At the time appointed, Wakasa and his train appeared. He was then one of the ministers of State, or Governors of the province. In appearance he was tall and dignified, with a most pleasing expression. He said to Dr. Verbeek: "I have long known you in my mind, and desired to converse with you, and I am very happy that in God's providence I am at last permitted this privilege." Two of his sons were also with him.

These men had evidently received the word with all readiness of mind, and now sought only for some additional light in reference to Christian character and customs.

In the course of their conversation, Wakasa said: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen or heard or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life." He showed great familiarity with the Bible, made several pertinent quotations, and was prepared to believe all that Jesus said, and to do whatever he required.

After a long conversation on the power and love of Jesus Christ, Dr. Verbeek was taken quite by surprise at the request from Wakasa that he and his brother should be baptized. It was well known that such an act would be attended with great peril, as the law of the land strictly prohibited the Christian religion. Notone also wished for baptism.

Dr. Verbeek warned them not to entertain any superstitious notions in regard to the efficacy and importance of baptism, and told them of the sacred obligations of those who received it. After explaining the form, they were asked to decide as in the presence of God. Without hesitation the request was repeated, with the simple provision that it should not be made public, as it would not only endanger their own lives, but their families also.

Further examination showed that their experience had been thorough. They felt their sins to be great, and realized the need of a Saviour. Acknowledging the insufficiency of all other systems, they joyfully received Christ as their hope for time and for eternity.

The following Sabbath evening was appointed for the ceremony, and at the appointed hour the three men appeared. Their retainers had been dismissed, with orders to return in an hour. The shutters were closed, and after some words of exhortation they were baptized, and partook of the sacrament. "Now," said Wakasa, "I have that which I have long been heartily wishing for." He then told the story of the book found twelve years before in the harbor of Nagasaki, and all that it had led to.

Wakasa returned home (like the eunuch who met Philip) rejoicing in the love of God, and presence of the Holy Spirit. Dr. Verbeek removed to Tokio, and the account sent to America was carefully preserved and known to but few.

In April, 1880, Mr. Booth, of Nagasaki, was surprised one Sabbath morning to see in his audience two strangers, one of whom was evidently a lady of rank, and the other her attendant. They sat in front, and not only gave the most strict attention, but often during the service would wipe the tears from their eyes. After preaching, they were introduced as the daughter of Wakasa and her former nurse, who were anxious to have an interview at once, but were requested to wait until the next day.

Early the next morning they appeared, and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's Prayer, and a few portions of the Scripture, which Wakasa had written out in simple characters for their special use. Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married a man named Kumachiro, and was now living with her family in Nagasaki.

Since the removal of Dr. Verbeek, she

knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka, she did not wish to leave until she had received baptism. So she went to Saga for her old friend and nurse, and together they sat out to find a missionary.

At first they discovered a Catholic priest, who gave them a prayer-book; but, upon examining it, they decided this must be a different kind of teaching than they had before received. They did not dare to make inquiries, as they would be suspected of being Christians, and would only be treated with insults.

After wandering about for some days, they chanced to find a store where Scriptures of the American Bible Society were kept for sale. They saw on the covers some familiar characters, and so they went in and began to examine the books. On opening the Gospel of Matthew, they saw the sermon on the mount, and recognized it as the same as they had already learned, and their joy was unbounded. They purchased a full supply of Scriptures at once, and talked with the bookseller until midnight. This was Saturday, and it was the next day they appeared at service, and both desired baptism at once.

Mr. Booth asked why they were so desirous of receiving this rite. They replied: "Whosoever believeth and is baptized shall be saved." And when he said: "How can I know that you are a true believer?" the young woman replied: "It has been my custom for years to go to my husband's store-house every day for the purpose of private meditation and prayer to God and the Father of Jesus Christ." To the question, "How do you know that this salvation is for you?" they replied: "It is written, 'Whosoever will may come and take of the water of life freely.'" With tearless eyes they begged that they might not be denied the sacred ordinance.

A time was fixed for the ceremony, and the intervening days were spent in careful Christian instruction. At the appointed time the lady was accompanied by her husband, who listened with close attention to all the service, and at its close expressed a desire to know more of Christianity. "We can never," said Mr. Booth, "forget the expression of peaceful joy which shone on the faces of the two women as they went away. When I met them afterwards, they would talk of nothing but Christianity, and seemed to be very happy to be called Christians."

The old woman returned to her home in Saga, and resumed her work of teaching a small school of girls. She soon organized a class of women for the study of the Bible, and after a time began a Sabbath school, with the Bible class as teachers. There are now about twenty professing Christians in that town, and the most of them have been brought to Christ through her efforts. Among the believers is a son of Wakasa. Although she has gone to her reward in heaven, the work has not ceased. A request has come to Nagasaki for a regular preacher, and the formation of a church; and this is to-day one of the brightest spots in Kinsin.

The daughter of Wakasa went with her husband and family to Osaka, where she was soon one of the leaders in Christian activity and benevolence. Her distinguished rank and earnest devotion gave her great influence in church and society.

When her husband returned from a trip to some island, and reported that he had there found a people who were without any religion, she went to the pastor and begged that some one would go and teach them, and offered to pay one-half the salary and expenses.

She has returned to Nagasaki and is now, with her family, a regular attendant at church, and one of the most active and useful members. A little daughter is also a Christian, and expects soon to make a profession of her faith in Christ. Such is the hatred towards Christians in that town, that when this child appears in the streets, the other children will call out, in derision, "Kuro" (black), and refuse to associate with her.

Four months ago, Dr. Verbeek was acting as an interpreter at a meeting in Tokio and at the close a man stepped forward and said to him: "I am Ayabe, the brother of Wakasa." Since his baptism, he had been in the army, and employed in surveying. During all these years he had always carried the Bible with him, and has been accustomed to read it daily.

The next day he came with his only child and daughter, and asked that she should be baptized at once. The young girl was fifteen years of age. Dr. Verbeek did not consent to do so then, but asked that she should be suitably instructed, and then he would be very glad to administer the ordinance.

Ayabe called at the store a short time since, and has confirmed the above narrative. His family are now connected with the Kojimachi Church in Tokio. The daughter was to be baptized on the 22d of December; and it is his earnest desire to devote the rest of his life in spreading the Gospel in Japan.

H. LOOMIS,
Agent American Bible Society,
YOKOHAMA, JAPAN.

THE WONDERFUL PARTNERSHIP.

A proud king resolved that he would build a cathedral, and, while most anxious that the credit of it might be all his own, he forbade even from contributing to its erection, and on it his name was carved as the builder. But he saw in a dream an angel who came down and erased his name, and a name of a poor widow appeared in its stead. This was three times

repeated, when the enraged king summoned the woman before him and demanded, "What have you been doing, and why have you broken my commandment?" The trembling woman replied, "I love the Lord, and longed to do something for His name, and for the building up of His church. I was forbidden to touch it in any way; so, in my poverty I brought a wisp of hay for the horses that drew the stones." And the king saw that the same God who accepted the offering of Abel and not of Cain regarded the widow as having done more for the building of the cathedral than he had done with all his wealth. So he commanded that her name should also be inscribed upon the tablet.

"IN MEMORIAM."

Ripe Wheat.

We bent to-day o'er a coffin form,
And our tears fell softly down,
We looked our last on the aged face,
With its look of peace, its patient grace,
And hair like a silver crown.

We touched our own to the clay cold hands,
From Life's long labor at rest;
And among the blossoms, white and sweet,
We noted a bunch of golden wheat,
Clasped close to the silent breast.

The blossoms whispered of fadeless bloom,
Of a land where fall no tears,
The ripe wheat told of toil and care,
The patient waiting, the trusting prayer,
The garnered good of the Years.

We knew not what work her hands had found,
What rugged places her feet,
What cross was hers, what blackness of night;
We saw but the peace, the blossoms bright,
And the bunch of ripened wheat.

As each goes up from the fields of earth,
Bearing the treasures of life,
God looks for some gathered grain of good,
From the ripe harvest that shining stood,
But waiting the reaper's knife.

Then labor well, that in death you go,
Not only with blossoms sweet—
Not bent with doubt and burdened with fears,
And dead, dry husks of the wasted years—
But laden with golden wheat.

—Selected.

PURE WATER FROM THE FOUNTAIN.

Last September, when a few tired toilers left the city for the pathless woods of the north, encamped far from the haunts of men in the aisles of God's first temple, we drank from a stream which came musically down from the hills, and which was as clear as crystal and cold as if it had just been born in a glacier. We knew it was perfectly pure and uncontaminated. We drank fearlessly, and with the perfection of faith in that water. If we could only have a stream as pure as that at home, what a blessing it would be! There would be no malaria, no typhoid, no organic poison of any kind in the goblet. No one trusts the water of the great lake, brought to the city from the depths of two miles beyond the harbor; it is drank of necessity, but the suspicion that it is contaminated cannot be cleared away by its sparkle in the glass. As for the wells in the suburban villages, they are even more suspicious, and a victim, here and there, of typhoid, is traced to their influence. The less the stream has to do with man, the more it wins our confidence. The more man has to do with it the worse it is—worst of all when he pours it into his foaming vats or sends it through the serpentine coils of his alembics. It is just so with the water of the River of Life. It is freshest, purest, most invigorating when dipped from the stream which flows from the eternal hills. All these new attempts to sweeten it, to perfume and spice it, to take the chill off it, and adapt it to depraved digestions, to put a dash of spirits in it, to ferment it in vats or distill it, are in the direction of bad spiritual health, if not of death. It is a very homely and primitive and "uncultured" act, this of dipping water from the original stream of salvation, and drinking it as it flows; but those who do have clear eyes, a firm step, and a strong hand. Give us the water as it flows, untouched by man.—Interior.

Useful Hints and Recipes.

Mildew or mold is the external evidence and effect premonitory of inward decay, and no scraping off or removal of this mold from meat could be of any benefit, for the cause would still be there, and therefore the articles themselves be unfit and unsafe for food.

IMPROVED LEMONADE.—Here is a recipe for a cool and pleasant drink for Summer, which will be found quite a good variation from lemonade: Take the juice of six oranges and six lemons, adding sugar to suit the taste. Put to this a quantity of pounded ice and some sliced pineapple, pouring over it two quarts of water.

JAM PUFFS.—Cut out some puff paste with a large round tin cutter, scoop out the center of half the rounds and fill them with jam, cover with the remaining halves. After moistening the edges of the paste with a little water, glaze with whipped yolk of egg and bake. When cooked, sprinkle the puffs with powdered sugar, and glaze in the oven or with a salamander.

STRAWBERRY CHEESECAKES.—Put a quarter of a pint of hulled strawberries, selecting those which are of good flavor. Put them in a bowl, and, after mashing them thoroughly with the back of a wooden spoon, sweeten with a tablespoonful of pulverized sugar (if the berries are very tart more sugar may be required); then stir into the mixture two well-beaten eggs. Now line your patty-pans with good pastry, and fill them two-thirds or three-quarters full with the mixture. See that your oven is hot when you put them in, and let bake for ten minutes.

Youth's Department.

THE WEAVER OF BRUGES.

The strange old streets of Bruges town
Lay white with dust and summer's sun,
The tinkling goat bells slowly passed
At milking-time, ere day was done.

An ancient weaver, at his loom,
With trembling hands his shuttle plied,
While roses grew beneath his touch,
And lovely hues were multiplied.

The slant sun, through the open door,
Fell bright, and reddened warp and woof,
When, with a cry of pain, a little bird,
A nestling stork, from off the roof,

Sore wounded, fluttered in and sat
Upon the old man's outstretched hand;
"Dear Lord," he murmured, under breath,
"Hast Thou sent me this little friend?"

And to his lonely heart he pressed
The little one, and vowed no harm
Should reach it there; so, day by day,
Caressed and sheltered by his arm,

The young stork grew apace, and from
The loom's high beams looked down with eyes
Of love upon his ancient friend,
As two lone ones might sympathize.

At last the loom was hushed; no more
The deftly-handled shuttle flew;
No more the westerling sunlight fell
Where blushing silken roses grew.

And through the streets of Bruges town
By strange hands cared for, to his last
And lonely rest, 'neath darkening skies,
The ancient weaver slowly passed;

Then strange sights met the gaze of all:
A great white stork, with wing-beats slow,
Too sad to leave the friend he loved,
With drooping head flew circling low,

And ere the tramping feet had left
The new-made mound, dropt softly down,
And clasped the grave in his white wings,
His pure breast on the earth so brown.

Nor food nor drink could lure him thence,
Sunrise, nor fading sunsets red;
When little children came to see,
The great white stork—was dead.

—M. M. P. Dinsmoor, in *Wide Awake*.

THE LOST AGATE.

Tom stood by the window, with his pug nose and freckled face pressed close against the not very clear glass, watching the cold, drizzling rain outside. Around the uneven hearth, before the still more uneven fire, were gathered Meg, Tifkins and Bobby trying to dry their dilapidated, rain-soaked shoes—or at least Meg and Tifkins were so employed—Bobby had none to dry.

The prospect from Tom's window was not very cheerful on the brightest of days, and it was doubly dreary on one like this, with the fog and dampness clinging to every old pile of refuse and lumber in the great mill yard, and the smoke from the tall chimneys baffled and choked in its efforts to rise, and constantly beaten back to the earth. It was like the lives of many of the people about it, but Tom did not think of that. He was used to the mill and all its surroundings. There were many families crowded into this long, many roomed old house, and nearly all the grown people worked in the mill, and the children went there, too, as soon as they were old enough or could find a place. The troop of younger ones, always tumbling about in the old tenement or playing in the mill yard, were all expected to follow in the same course. Tom had been familiar with it all his life.

So he only felt the dullness a little without thinking about it, as he joined occasionally in the conversation of the three around the fire. They had settled the important question of whether they would "rather have the measles or whooping-cough"—with no great desire for either—and had discussed without settling the equally momentous point of whether they would "rather be a dog or a donkey;" that query was suggested by two unpromising specimens that had just passed along the muddy road, the one dragging a heavy loaded dray, and the other trotting forlornly after it.

"Donkey," voted Meg gravely, "cause if ye do get licked an' pounded all day, ye have a place to stay at night, an' supper reg'lar."

"Dunno," Tifkins shook his head sagely, "dog, I b'lieve; 'cause they don't have to work an' they can mostly steal enough to eat—'taint wicked for dogs."

Then they dropped upon a topic that was always fresh and interesting. Suppose they had a hundred dollars—what would they do with it? This was their idea of wealth, and suggested such gorgeous possibilities—such grave ponderings of whether the better plan would be to "start a candy store, or go to Californy"—that it required a long time to debate it thoroughly. One

thing they all agreed upon, whoever had the money, Granny should have that new shawl. Granny was the one bright gleam of sunshine about the place. She lived in one of the poorest but also one of the cleanest rooms in the house. She was too old to work in the mill as her daughter did, but she kept the room, attended to their simple house-keeping, and earned what she could by knitting.

But Granny always seemed to have time to comfort the children who fell down stairs, and to find rags to tie up the cut fingers, and clean as her floor was she did not forbid the entrance of little wet feet when the days were cold and fires few. Besides, she had an old Bible with pictures in it, and she was ready to show it and tell its stories to all the children who would gather about her on Sabbath—a day when all her need could not induce her to knit, though many of the women spent its hours in doing up the sewing, ironing and other work that they neglected all the week for their labor in the mill. And now, when Granny had saved enough to buy the shawl she so needed, some one had stolen the money. "It was the meanest kind of stealing," the children all declared, for there was little probability that Granny could get so much together again all winter.

"And we haven't got any hundred dollars, nor any cents either," concluded Meg disconsolately.

Tom espied a bit of newspaper which the wind had just whirled from some unknown quarter, until it fluttered against the window. He drew it in, wrinkled and a trifle damp, and smoothed it out upon the table.

"Now there'd be some chance for your gettin' it if you could find this 'ere," he observed, slowly spelling out a notice "Large agate, lost from a ring. Liberal reward to anybody that will return it to 508 Reed Street."

"What's that?" inquired Bobby eagerly. "Why some big gentleman has lost his agate, an' he'll give a lot of money to whoever'll bring it back."

"What place be they to take it to?" pursued Bobby eagerly.

"508 Reed Street. Now Bobby's a goin' right off to find it, he is," said Tom facetiously. "I wouldn't wait to warm my feet, Bobby. I'd run right along."

Bobby did not answer. His little brown hand clenched tightly over something in the pocket of his ragged pants, and he repeated the street and number until he was sure that he should remember it. He was the smallest of the group—a little thin-faced fellow with great eager eyes, and now he had a secret that made them larger and brighter still. He waited until he was alone before he drew out to examine once more the treasure he had found the day before. He knew it was a treasure to him when he first picked it up on the street, but he had not supposed it was such a treasure to any one else until Tom read that notice in the paper.

"It's the prettiest agate I ever seen, but I didn't know as grown folks would care so much about it," mused Bobby, rolling the smooth, mottled ball from hand to hand. "Lost it from the ring," Tom said; "I s'pose they shot it too far. I didn't know as men played that way. Likely they don't 'less they have real awful nice agates that cost ever so much. Any way I'm glad they did this time, 'cause I'll take it back and get the reward, Megby it'll be lots of money, and won't I buy Granny the shawl then! I won't tell nobody. I'll s'prise 'em—Tom and Meg and everybody."

It was late, too late to go that day, and he controlled his impatience as best he could, wrapped his agate in a bit of paper, and kept his hand in his pocket so that he could assure himself every minute or two, by actual grasp, that the treasure was still in his possession. The next morning was bright and he started early, for it was a long way up town to the broad handsome street which the paper had named; but the bare feet hastened forward cheerily, for he was full of bright hopes and plans. But when he found the number he sought he hesitated. It was a fine large office, with "Attorney at law" in gilt letters on the sign, and he passed and repassed before he could gather courage to enter.

"But I've got something he wants awful bad, so I needn't be afraid to go in," he whispered to himself at last, and in another minute he found himself standing in a handsome room where a number of gentlemen were laughing and talking. At first no one seemed to notice him, then a kindly face looked up from the pile of books and papers on the table, and a pleasant voice asked:

"Well, my little fellow, what do you want?"

Bobby advanced timidly. "Please, sir, I've brought home your agate," he said.

There was a general exclamation, "The agate!"

"Well, Judge, you are fortunate! I expected you would never see that again." "How did you come by it?" inquired the one whom they called "Judge," while Bobby was thrusting his eagerly trembling hand into his pocket.

"Found it on the street day afore yesterday, but I didn't know whose it was or that anybody wanted it till Tom read that piece out of the paper."

"Well, you made a lucky find, my little man," said one of the gentlemen.

"Yes, sir," answered Bobby, joyously. "We live down by the mill, an' we was all settin' 'round an' wishin' we had some money to buy shoes an' things, an' that new shawl for poor Granny, when Tom he read that piece. Ar' then I knew I'd got it. I didn't say arbin' 'cause I wanted to s'prise 'em, but I knew I'd got it."

He was busy unfolding the numerous wrappings of paper, and as he spoke he reached the last and triumphantly laid upon the table a large mottled marble. There was an instant of bewildered silence, and then followed a shout of laughter. The gentlemen remembered their own boyhood days well enough to understand how the mistake had occurred.

"Sure enough, we did use to call them agates! but that is hardly what you are in pursuit of, Judge."

Poor Bobby did not understand, but saw there had been some miserable blunder, and he drew back abashed and almost heart-broken. He would have slipped out of the office a minute later, but the kind-hearted Judge called him.

"It wasn't what you little fellows call an agate," he explained, "but a precious stone lost from a ring on my finger."

Then he questioned a little farther; the child's simple story and disappointed face had touched him, and as he looked again at the little bare feet he drew out his pocket-book and placed a bill in Bobby's hand.

"You did your part just as well as if it had been the stone I wanted," he said. "This will buy some shoes, and the shawl too."

But when the happy little boy had gone, the Judge looked around upon the circle in his office thoughtfully.

"My friends, I don't know what you think of this, but I mean to see more of that boy, and learn of some way to benefit those mill people. It has occurred to me if I can afford to offer so freely for the restoration of a gem of my own, I can spare something in searching for the jewels of my Master."—*Pres. Banner*.

THE CHICKADEE.

He is, *par excellence*, the bird of the merry heart. There is a notion current, to be sure, that all birds are merry; but that is one of those second hand opinions which a man who begins to observe for himself soon finds it necessary to give up. With many birds life is a hard struggle. Enemies are numerous, and the food supply is too often scanty. Of some species it is probable that very few die in their beds. But the chickadee seems to be exempt from all forebodings. His coat is thick, his heart is brave, and, whatever may happen, something will be found to eat. "Sufficient unto the day is the evil thereof" is his creed, which he accepts, not for "substance of doctrines," but literally. No matter how bitter the wind or how deep the snow, you will never find the chickadee, as we say, under the weather.

It is this perennial good humor, I suppose, which makes other birds so fond of his companionship; and their example might well be heeded by persons who suffer from moods of depression. Such unfortunates could hardly do better than to court the society of the joyous tit. His whistle and chirps, his graceful feats of climbing and hanging, and withal his engaging familiarity (for, of course, such good nature as his could not consort with suspiciousness) would most likely send them home in a more Christian frame. The time will come, we may hope, when doctors will prescribe bird-gazing instead of blue pill.

To illustrate the chickadee's truthfulness, I may mention that a friend of mine captured one in a butterfly-net, and carrying him into the house, let him loose in the sitting-room. The little stranger was at home immediately, and seeing the window full of plants, proceeded to go over them carefully, picking all the lice with which such window-gardens are always more or

less infested. A little later he was taken into my friend's lap, and soon he climbed up to his shoulder; and after hopping about for a few minutes on his coat collar, he selected a comfortable roosting-place, tucked his head under his wing and went to sleep, and slept on undisturbed while carried from one room to another. Probably the chickadee's nature is not of the deepest. I have never seen him when his joy rose to ecstasy. Still, his feelings are not shallow, and the faithfulness of the pair to each other and to their offspring is of the highest order. The female has sometimes been taken off the nest, and even to be held in the hand, before the eggs can be examined.—*Atlantic*.

MAMMA'S LOOK.

Mamma just looked at Flora; that was all. She never spoke a word, but Flora knew what she meant. The child had been disobedient. She had gone out doors without her hood and over-hoes. Flora had been sick, and mamma had forbidden her to run out in the cold, damp yard unless she was warmly dressed. But Flora was forgetful—very. She forgot her mamma's strict "must not."

Now breakfast was ready, and mamma called, "Flora! Flora!" and in popped the child at the back-door. Then her mother looked at her: she just looked, and then Flora cried.

Do you remember about Peter in the Bible? He had denied with strong, wicked words that he ever knew Jesus. Jesus just looked at him when he came in sight, and Peter went out and wept bitterly. When I was a child, and my mother wished to direct or reprove me, she often had only to look. It makes me think of a verse in the Bible, "I will guide thee with mine eye." If we keep close to God and look up to Him every day He will guide us as easily as a mother can with her eye. How beautiful to be guided so, dear children, without a word—just by His eye! Let us keep looking into our Heavenly Father's face, so as to catch in a moment just what He wants us to do. When we have done right He will smile, and when we have done wrong how sad and grieved He will look, just as Flora's mother did.—*Sun Beam*.

THE LITTLE LIGHT.

The light shone dim on the headland,
For the storm was raging angry;
I shaded my eyes from the inner glare,
And gazed on the wet, gray sky.
It was dark and lowering; on the sea
The waves were booming loud,
And the snow and the piercing winter sleet
Wove over all a shroud.

"God pity the men on the sea to-night!"
I said to my little ones;
And we shuddered as we heard afar
The sound of minute guns.
My good man came in in his fishing coat,
(He was wet and cold that night),
And he said, "There'll lots of ships go down
On the headland rocks to-night."

"Let the lamp burn all night, mother,"
Cried little Mary, then;
'Tis but a little light, but still
It might save drowning men."
"O, nonsense!" cried her father (he
Was tired and cross that night),
"The headland light-house is enough,"
And he put out the light.

That night on the rocks below us
A noble ship went down;
But one was saved from the ghastly wreck,
The rest were left to drown.
"We steered by a little light," he said,
"Till we saw it sink from view;
If they'd only 'a-kept that light all night,
My mates might be here, too!"

Then little Mary sobbed aloud,
Her father blushed for shame;
"Twas our light that you saw," he said,
"And I'm the one to blame."
"Twas a little light—how small a thing!
And trifling was its cost;
Yet for want of it the ship went down,
And a hundred souls were lost."

—*Good Cheer*.

THE WORK OF A MOMENT.

Did you ever write a letter, and just as you were finishing it let your pen fall on it, or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be effectually effaced. Did you never cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his daguerreotype taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred.

Do you ask what application we would make of these facts? Just this: "It takes a lifetime to build a character; it only takes

one moment to destroy it." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."—*Baptist Weekly*.

A CITY OF PIGEONS.

One of the curious features of rustic scenery in most parts of Egypt is the multitude of pigeon-houses attached to almost every village and to the suburbs of the towns, the agriculturists being led to cherish the breeding of these familiar birds, in great number, for the production of a most valuable manure, which is almost identical with guano. Pyramids or cones of dried mud, surmounted by domes pierced with a number of deep cavities like the cells of a bee-hive, are built for their special accommodation; and they are permitted freely to pick up their food in the neighboring fields of grain. Just outside the walls of Cairo is "a city of pigeons," which has a very singular appearance.

NOTHING TO PAY.

A poor woman, seeing some grapes in a royal garden, wished to buy a few for a sick child at home, but the reply of the gardener was:

"We sell nothing here; all these grapes are for the king's table."

The king's daughter overheard the conversation, and told the woman she had made a mistake.

"My father," she added, "is a king, and not a merchant, but I will give you some of the grapes for nothing for your child." And she did.

You cannot buy salvation: God is King of kings and Lord of lords.

"When they had nothing to pay, he frankly forgave them both." "The gift of God is eternal life through Jesus Christ our Lord."

Pleasantries.

A little five year-old boy, one day at dinner, swallowed a fish-bone. "There," said he, "I swallowed a fish-bone. Now I have 209 bones in me."

"Is this the front of the Capitol?" "No, sah; dis heah side in front am de rear. Ef yer wants ter see the front yer must go round dis behind on de uther side."

"I preserve my equilibrium under all circumstances," she was heard to say, in a pause of the music, to the tow headed youth who was her escort. "Do you?" he answered, softly. "Mother cans hers." Then the music resumed.

"Well, Pat," was asked of a recently-arrived immigrant, "and how do you like America?" "It's a fine country, sor." "Have you succeeded in getting work yet?" "No, sor; but I have a friind in Washington, who is afther getting me a pension."

The *Congregationalist* tells of a washer-woman who, being commended by her pastor for her regular attendance and close attention at church, said: "Yes, after my hard week's work is done I git so rested to come to church and sit and think about nothin'."

A little girl passing the Washington Statue, lately, asked a lady who was with her if Washington was buried there. "No," said the lady. "Where is he buried?" said the little girl. "I don't know," said the lady. "Then I guess you don't read your Bible much," said little innocence.

An ingenious tramp called at the house of a widow, and offered to kill all the rats in the house for a good, "square" meal. The meal was served to him, and he ate to his heart's content, then, rolling up his sleeves and sitting on the floor, he asked for a square block of wood and an axe. The widow soon provided these, and, "now," said the tramp, "bring on your rats!"

Gid, whose fifth birthday is a couple of weeks past, had been to school during the Fall term, wearing the kilt skirt common to boys of that age. Some of the larger scholars plagued him for wearing dresses. After the holiday vacation he was sent to school in a complete boy's suit, of which he was quite proud. One of the girls wrote him a note, saying that he looked like a little man. In telling his mother about it he said: "Mamma, Hattie sent me a letter, telling me I looked like a little man, and I wrote her one and told her she looked like a daisy; only I couldn't spell daisy, so I spelled cat."

THE MESSENGER.

Rev. P. S. DAVIS, D.D., EDITOR-IN-CHIEF

Rev. A. R. KREMER,
Rev. D. B. LADY,
Rev. C. S. GERHARD, SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

WE do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MAY 28, 1884.

THE "PARTIAL COURSE" IN THE THEOLOGICAL SEMINARY.

There seems to be an impression that no one is admitted to the Theological Seminary at Lancaster, except those who have taken a regular college course. This is a mistake. According to the rules of the Seminary, an applicant for admission to the Junior Class is required either to be the graduate of a college, or to have pursued classical studies to the end of the Sophomore year, or instead to possess a degree of literary and classical qualification which may be construed to be the equivalent of the collegiate discipline of an average Sophomore class. But this rule has never been enforced with an iron hand.

The faculty with the full approval of the Board of Visitors has always made an exception in favor of a man who by reason of natural talents and a good elementary English education has been believed to be capable of profiting by the Seminary instructions, although he had no knowledge of Latin and Greek. Earnest Christian men of this description, some married, others unmarried, have through its whole history been members of the Seminary classes. So far as our knowledge extends, no one has ever been rejected regarding whom there was reasonable ground for believing that he had adequate ability and the required Christian earnestness and diligence to become an acceptable minister of the Gospel by a course of study extending through a period of two or three or five years. There are many of this class in the active work of the ministry, who are rendering efficient service in our Church; and there are at present, as we learn, no less than four in the Middle and Senior classes who have not pursued a full classical course.

It is said also that there are now two or three applicants for the partial course who will enter the Seminary next fall. One is already at Lancaster pursuing preliminary studies under private tuition. If there be any others throughout the church of approved natural endowments, mental culture and Christian devotion, let them be properly recommended by their pastors or by the Classes, and their application will be favorably considered. No one who knocks at the door of our Theological Seminary will be turned away, unless there be good ground for the opinion that by pursuing the partial course he will not be prepared properly to do the work of a minister of the Gospel.

Princeton Theological Seminary sends out forty three graduates this year. We have not seen the necrological report, but in other late years the number has hardly replaced those removed by death. The fact that so many of God's servants cease from their labors, as well as the fact that the field is enlarging, is what makes the question of supply such a grave one.

Electing laymen to preside at ecclesiastical assemblies seems to be coming into favor. The Cumberland Presbyterians lately chose John Frizzell, Esq., of Nashville, Moderator, by a handsome majority, which would have been much larger if some had not doubted the constitutionality of the proceeding.

The Theological Seminary of the Reformed Church in America, located at New Brunswick, N. J., is one hundred years old. It held its commencement and celebrated its centennial last week.

The people of Franklin county, Pa., are making preparations for a centennial celebration this year, and, judging from the character of the men interested in the movement, it will be a grand success. Franklin county has given many eminent men to the country, and her history is full of thrilling incidents. Among other things, it is proposed to build a monument on the spot where Enoch Brown, the Christian school-master, and ten of his scholars were massacred by the Indians, July 26, 1764. The place is identified beyond question,

and lies three miles north west of Greencastle. Rev. Cyrus Cort, who has a decided taste and talent for historical research, has contributed an interesting article on the subject to the *Greencastle Press*.

The Luther statue was unveiled at Washington, D. C., on the 21st instant, with appropriate ceremonies. It is represented as a fine work of art—a *fac simile* of the one at Worms. There seems to be some dissatisfaction among Lutherans about its location, and the brethren of the stricter sect evidently have not had much sympathy with the work.

A proposition was made in the Methodist Protestant Conference at the late sessions in Baltimore to strike from the Discipline everything relating to infant baptism which makes it obligatory. The motion was promptly voted down.

We are obliged to set back a large number of editorial notes and several communications in order to give place to other matter which should go before the Church without delay. We think the Report on Home Missions should be carefully studied. An interesting letter from Mrs. Moore will be found on the Family page.

The telegraph and telephone wires over Philadelphia begin to look like the net work around a balloon. Sometimes they get crossed, and there is a terrible mix up. Our Business Superintendent lately found himself the involuntary auditor of a girl, who was talking "sweet things," from Manayunk. (Don't cast this up to him, brethren, when he sends bills.) He stopped the communication promptly with the assurance that his present domestic relations were perfectly satisfactory. Why shouldn't they be with such a bevy of bright eyes around him at home?

The June number of the *Guardian* has been laid upon our table just as we go to press. The chapter on the History of "Old Franklin College," by the editor, is one of especial interest.

Communications.

THE TRIENNIAL REPORT.

The Report of the Board of Home Missions of the General Synod of the Reformed Church in the United States:

The Board met in the First Reformed Church, at Titus, Ohio, May 21, 1884, and was organized by the election of D. B. Ladley, of New York, as President; the Rev. George Wolff, D. D., of Myerstown, Pa., as Secretary; and Charles Sant, Esq., of Philadelphia, Pa., as Treasurer.

The Board appointed an Executive Committee, consisting of the officers of the Board, of Rev. Dr. J. H. Klein, of Gallion, Ohio, and Elder W. D. Green, of Philadelphia, Pa.

The attention of the Board was called, by the corresponding secretary of the General Synod, to the requests of the German Synod of the East, and of the German Synod of the North-West, to take prompt action in regard to the establishing of a mission for emigrants, at the port of New York.

The Board at once feeling the importance of this work favorable action, and instructed its Executive Committee to seek out and appoint a missionary for the work.

The amount of income from investments being only about \$130, it was resolved to supplement this by \$900, as needed to support such missionary. And further, it was resolved to ask appropriations for one year or more from the Boards of the several Synods, now carrying on the active work of missions under the authority of the General Synod, in the following proportion:

The Board of Home Missions of the Reformed Church in U. S.	\$560
The Board of the Synod of Ohio and Adjacent States	130
The Board of the Synod of the North-West	150
The Board of the German Synod of the East	60
Total	\$900

The Board appointed two of its members to write on this subject in the English and German periodicals of the Church, with a view of awakening an interest in this work.

There was however no response—not one of these Boards offered its aid—and the consequence is that the work stands where it stood three years ago. The Executive Committee, either from want of faith, or because they had no funds, and not wishing to start and fail, or incur a debt, were unwilling to begin the work under the circumstances. And yet your Board feels sufficiently the importance of this work, and calls your attention to it again; and if you instruct us to go on, we ask the Synod to provide in some way sufficient means to start it with the hope of success.

We received, as the Treasurer's report will show, as the balance of the "Brinker Legacy," \$78.81; in all \$246.43, instead of \$400, as was expected.

We have been in correspondence with the parties in the German States, who are to receive a legacy left our Board by the late Miss E. Jordan. The amount would be the balance of a farm, supposed to be worth \$1200. They now claim that the land has depreciated, and offer to settle the claim for \$600. The officers of the Board have agreed to this, provided it be attended with no further costs, and yet to this date they have failed to comply. If not soon settled we shall take legal steps, and demand the fulfillment of the will of the donor.

We here present the following reports from the different missionary Boards of the Church, showing the progress of their work for the last three years.

1. Triennial Report of the Board of Home Missions of the Reformed Church in the United States, embracing the Synods of the United States, of Pittsburgh, and of the Potomac.

Missions under the Board.

During the past three years the Board has had 71 missions under its care; of these 37 were in Pennsylvania; 2 in Maryland; 7 in Virginia; 1

in Delaware; 1 in the District of Columbia; 4 in North Carolina; 5 in Iowa; 2 in Kansas; 1 in Nebraska; 4 in California; 5 in Oregon; one in Washington Territory; and now one in Valparaiso in South America.

Missions becoming Self-Sustaining.

Of these the following have become self-sustaining since our last triennial report: in Pennsylvania, the missions at East Allentown, at Reading, Wilkes-Barre, Columbia and Sharon; and in Oregon, the mission at Portland. Some of them have passed out of the control of this Board and have been otherwise provided for, and a few have been discontinued.

New Missions.

New missions have been established in Pennsylvania; at Philadelphia, Stroudsburg, Reading, Williamsport, Tionesta, DuBois, Houtdale, in Mercer county, McKeeseport, Myersdale, in Hyndman, Scottsdale, Bangor and Birdsboro; in Virginia, at Middlebrook, Mill Creek, Timberline, Harrisville, and Roanoke; in North Carolina, at Newton; in Kansas, at Wichita; in Oregon, at East Portland and West Union; one in Nebraska, and one in South America.

Statistics.	
Number of missions as per last report	56
Communicants, " " "	4,881
Baptisms, " " "	648
Additions, " " "	3,658
S. S. Scholars, " " "	1,836
Baptisms in three years	1,820
Additions, " " "	1,820
Contributions, " " Benevolence, \$	4,469
Local, " " "	71,205
Cost of property belonging to missions, \$	186,345
Amount of indebtedness, \$	26,405

Growth in Contributions.

The following are the amounts of the contributions that passed through the hands of the Treasurer of the Board, during the last three years:

From Oct. 1877, to Oct. 1878, \$	9,587.41
" 1878, " 1879, " "	7,734.33
" 1879, " 1880, " "	14,415.77
Total,	\$31,737.51
From Oct. 1880, to Oct. 1881, \$	12,220.85
" 1881, " 1882, " "	14,913.00
" 1882, " 1883, " "	19,277.42
Total,	\$46,412.27

Excess of contributions during the last three years over those of the three previous years, amounted to \$14,683.75.

It is proper here to add that considerable amounts of money were raised for missionary purposes in the different Synods for the erection of mission churches, or for the support of missions under the care of the Classes, which are not here reported, as they never passed through the hands of the Treasurer.

Missionary Societies and Festivals.

During the past three years, missionary societies have been successfully established in many of our congregations, and the number is still increasing. It is hoped that the time is not far distant, when such usefulness will spring up and flourish in all our churches. They have already done much toward increasing the annual income of our Board. Missionary meetings, Missionary Days or Festivals, are also increasing in our pastoral charges, and the good results show themselves in all cases.

Missionary Superintendents.

During the past three years, the Board has appointed missionary superintendents in different parts of its territory, to co-operate with the Board and its missionary superintendent, and this arrangement has been attended with useful results. The first of these was Dr. D. B. Ladley, in Washington Territory; the Rev. D. B. Ladley, in Kansas and neighboring States; the Rev. D. S. Fouse, in Iowa; Dr. G. W. Welker, in N. C.; and the Rev. D. E. Schoedler has just recently been appointed to the same office for California.

Missionary Earnings of Children.

For several years past efforts have been made to induce the children, and especially the Sunday-school scholars of the Church, to earn something for missions during the summer, either by the cultivation of useful vegetables, or by work of some other kind. The result thus far has been to some extent successful, and in some cases very gratifying. The number of children that respond to the call of the Board to go and do some kind of work for the cause of Christ, is we are glad to say, increasing. As the movement becomes more general in our churches, as it should, the increase in our missionary contributions will be considerably enlarged from year to year. It deserves the attention of all our pastors, Sunday-school teachers and others.

Missionary Papers.

Since the last meeting of the General Synod, the *Missionary Herald* published in the East, and the *Missionary Sentinel* published in the West, have been consolidated, and edited thus far jointly by the Superintendent of the Eastern Board, Rev. C. S. Gerhardt, and the Superintendent in the Synod of Ohio. This union has met with general satisfaction, and the usefulness of the paper has been extended. We regard it as one of the most useful agencies in the prosecution of our missionary operations. A small missionary paper, *The Sunday-School Missionary*, intended for the Sunday-school scholars of the Church, has just been issued by the Board of Publication at Philadelphia, which promises to be an efficient missionary organ for the children of the Church, and to serve as the means, not only of interesting them in the missionary cause, but also of encouraging them to do their part in the spread of the Gospel. These papers are worthy of the attention and encouragement of all our ecclesiastical bodies.

A Church Building Fund.

In accordance with the recommendations of our different Synods, collections have been lifted in some of our congregations from time to time, for the purpose of creating a fund, by which our services may be assisted in erecting for ourselves new churches, or in paying off old indebtedness, and in this way be enabled to render valuable assistance to some of our missions in their struggles to obtain for themselves spiritual homes; but the amount of money that has come into our treasury for this purpose has not been large. If all our congregations could be induced to give even small sums for such a fund, much good would be accomplished, and the efficiency of our missionary work would be greatly increased. It must, however, be remarked in this connection, that in the absence of such a general effort, generous contributions have been secured from year to year by missionaries themselves, or by classical action. Last year over \$10,000 were given by individual churches in this way for the erection of mission churches, none of which was reported as having passed through the hands of the Treasurer. The subject is worthy of the attention of the General Synod.

Prospects.

The missionary outlook within the bounds of the three Eastern Synods is encouraging. The missionary spirit is growing; our ministers themselves are becoming more interested in the work; our people are beginning to show a larger degree of liberality in the support of missions than they did formerly; our contributions are increasing from year to year; and our mis-

sions are growing and increasing on our hands. But as we look around and see important fields still unoccupied, and hear the cries of our people for the bread of life, we feel sad, and are compelled to acknowledge that we come far short of what we might, could and should do for the extension of the Kingdom of Christ. Even when we have means to establish new missions, we are often embarrassed by the want of ministers to send into the field, to supply the spiritual wants even of our own people. It is still true that the harvest is great, but that the laborers are few. Let us, therefore, pray to the Lord of the harvest that He may send more laborers into our fields.

THEODORE APPEL,
Superintendent of Missions.

2. Triennial Report of the Board of Home Missions of the Synod of Ohio and adjacent States:

During the last three years the Board has had under its care twenty missions; of which nine were in the State of Ohio; two in Indiana; two in Illinois; and one in Michigan.

Five of these have become self-sustaining, viz: Brown Co., Kansas, now known as Sabetha; Findlay, Fulton and St. Paris, Ohio, and Neriah, Michigan.

Four of the missions have been discontinued, viz: Salina, Kansas; Freeport, Illinois; Somerset, Ohio; and Antwerp, Ohio.

New missions have been established at Lyon and Watena, Kansas; Kentland and Canal Wayne, Indiana; and at Paulding, Lima, Canal Fulton and St. Paris, Ohio.

Five of the missions now under the care of the Board are vacant, viz: Altamont, Illinois; and Jerusalem, Paulding, Lima, and Greenville, Ohio.

The missions generally are reported to be in a healthy and growing condition, with one or two exceptions. These exceptions seem to be such because they were frequently vacant and without pastoral oversight. Parts of the missions formerly included in the Antwerp and Salina missions are now included in the new missions of Paulding, Ohio, and Lyon, Kansas.

Statistics.

Whole number of missions under the Board for three years	20
Whole number of missions now under the Board	11
Missions that became self-sustaining	5
Missions discontinued	4
Vacant	5
Supplied	6
Members as per last report, 1883	903
Sunday-school scholars	1,105
Additions during last three years	517
Benevolent contributions do	\$441
Congregational purposes do	\$12,068.00

For the year 1881	\$3,820.97
For the year 1882	2,984.45
For the year 1883	2,884.13
Whole amount,	\$9,689.55
Increase over preceding three years,	\$1,698.54

J. J. LEBERMAN.

3. Triennial Report of the German Synod of the North-West and of the Central Synod:

Receipts.

For the year 1881	\$4,114.57
" 1882	4,865.51
" 1883	4,998.86

Disbursements.

For the year 1881	\$2,557.65
" 1882	2,970.00
" 1883	2,978.63

Missions under the Board.

For the year 1881	23
" 1882	28
" 1883	33

Missions that became Self-sustaining.

For the year 1881, six; for 1882, one; and for 1883, four.

New Missions.

For the year 1881, four; for 1882, thirteen; and for 1883, six.

There are 32 missions at present under the care of the Board.

P. GREIDING, President.

Report of the Board of Home Missions of the German Synod of the East:

Statement.

Present number of missions	8
Amount of expenditures	\$8,500
Communicant members	1,260
Sunday-school scholars	1,113
Contributed for benevolent objects	\$506.00
Contributed for local objects	\$10,594
Increase.	

In missions	2
Communicant members	239
Sunday-school scholars	327
Benevolent contributions	\$310
Contributions for local objects	\$1,534
Expenditures	\$913

N. GEHR, President.

Mission Department of Ukraine Union.

This Union has no missions directly under its care, but has been aiding four missions through several of the regular Boards of the Church; the Shenandoah mission, Pa.; Grace mission in Philadelphia; the German Mission, New York; and the German mission at Reading, Pa. Besides this it has aided the Board of Missions of the Synod of Ohio, and has made contributions to Church Extension. The amount received for missions during the last three years was \$2,500.99.

F. W. KREMER, Treasurer.

General Summary.

Receipts of the three Eastern Synods, \$46,421.27	
of the Synod of Ohio, 9,689.55	
" two German Synods in the West, 13,378.83	
" German Synod of the East, 8,500.00	
Total,	\$77,989.70

Missions sustained by three Eastern Synods, 71

" " Synod of Ohio, 20

" " two German Synods in the West, 42

" " German Synod in the East, 8

Total, 142

Remarks.

Whilst the General Board has not been able to carry out the suggestions of the General Synod through the different missionary Boards, we still felt it to be our duty to do something for the Master, with the small income at our disposal, in accordance with the wish of one benevolent donor. As the Treasurer's report will show, our income we gave to the assistance of the German missions in Oregon, which are in a hopeful condition.

By comparison with the report we made three years ago, it will be seen that the missionary work of the Church is widening, and the liberality of our people increasing. The receipts from all

sources, as given in our last report was \$55,039.09; in this report the amount is \$77,989.70.

J. O. MILLER, President.

GEORGE WOLFF, Secretary.

CARLISLE CLASSIS.

Carlisle Classis convened in annual sessions in the Reformed Church, Duncan, Perry county, Pa., May 15th, 1884. The retiring president, Rev. Deatrick, of Newport, Pa., preached a very excellent opening sermon, based on John 16:7. The officers elected are, President, Rev. U. Henry Heilman, Mechanicburg, Pa.; Rev. Heilman was also elected treasurer; Rev. A. H. Kremer, D. D., Carlisle, Pa., was chosen corresponding secretary; Rev. J. Marion Mickley, Newburg, Pa., is the stated clerk.

It was more than fitting that it should fall to the lot of Rev. Heilman to become presiding officer here. The Reformed churches of Duncan and Marysville constitute a mission field, wherein Rev. J. Heilman labored very successfully until called to Mechanicburg, Pa.

We missed at this annual gathering the pleasant face and the wise counsels of our aged and highly esteemed brother, Rev. Dr. Glesner. After consulting his infirmities by reason of age, it was deemed best that he should not venture so far from home. A very kind providence has spared Dr. Glesner over many of the fifty years of active and goodly service to the church.

The attendance on the sessions of Classis was full. A large number of advisory members were likewise present, including Rev. Dr. Johnston, secretary of our Board of Foreign Missions, and Rev. Dr. Appel, superintendent of our Board of Home Missions, each of whom delivered an address on Missions on Sunday evening in the church. These addresses were quite interesting and very instructive, and were well received.

The reading of the parochial reports revealed the fact that a steady progress is being made in church work. A spirit of most hearty co-operation in favor of advancing farther and still farther the cause of the Redeemer's Kingdom, manifested itself in the course of the proceedings of this body.

A committee was appointed to look after the missionary interests of the church throughout both counties, Perry and Cumberland. Another committee was also chosen to aid in forming new charges in Perry county. Evidently such committees have a work to do.

Classis also determined to give the subjects of the education of pious young men for the holy ministry and beneficiary aid still more attention.

Rev. M. H. Groh was received from the East Ohio Classis, a call to him from the Landisburg charge confirmed, and a committee appointed to install him.

Rev. Heilman, Treasurer of Classis, and Commissioner appointed to meet with others from Zion's and Gettysburg Classes, with a view of rightly settling the financial business between them, reported the same attended to. Much credit and many thanks are due Rev. Heilman for the able manner in which he conducted the case, and the satisfactory result reached.

Divine services in the church during the sessions of Classis, including also the celebration of the Lord's Supper, were all largely attended.

For the remarkably hospitable entertainment of Classis by the beloved pastor, Jas. R. Lewis, and the members and their families, a resolution of hearty thanks was passed, which the pastor too was directed to read from the pulpit next Lord's Day.

Carlisle Classis will meet next annual session in the Reformed church, Carlisle, Pa., Rev. Dr. Kremer, pastor, Thursday before Trinity Sunday, A. D. 1885, in the evening at 8 o'clock.

Brotherhood Statistics. Members, 23; infants, 107; adults, 25; confirmed, 86; by certificate, 52; communion, 1889; dismissed, 28; deaths, 25; Sunday-schools, 24; Sunday-school scholars, 1551; benevolence, \$1261; congregational purposes, \$10,471; English Minutes of Synod, 161.

J. MARION MICKLEY, Stated Clerk.
Newburg, Cumberland county, Pa.,
May 20, 1884.

DEDICATION OF A NEW CHURCH.

The services connected with the dedication of the new church edifice erected by the congregation of the First Reformed Church, at Tenth and Wallace Streets, were held on May 25th, as per appointment. This congregation was organized in 1747, by Rev. George Michael Weiss, its first pastor, who was succeeded by Revs. Boehm and Schultze, the latter of whom proceeded to erect the first building owned by the congregation at Fourth and Race streets, which was dedicated in December, 1747, just twenty years after the organization.

Up to that time the congregation had rented a building on Arch street, off William Allen, in which they met for worship, alternately with the Lutherans. They were in haste to occupy the little Hexagonal Church, built by them in 1747; for they began services there, although the church was not yet plastered, and had neither gallery nor window.

By the year 1772, the congregation had outgrown their little edifice, and erected a large structure on Race street, extending along the sidewalk, from near Fourth street to Hillside street. This second edifice was dedicated on May 1st, 1774, in the presence of the Governor of the State, English and Lutheran ministers, and a large assembly of people. It was a memorable occasion, as the building was esteemed very fine for its day; and great was the sorrow of the people when the British army used it as barracks during the "Occupation," and damaged it to a great extent. In 1837, the church of the "Revolution" was torn down, and a third structure was erected under the pastorate of Rev. Wm. T. Sproule, the walls of which are yet standing, and which was vacated by the congregation in July, 1882. That building was dedicated on March 4th, 1887.

These facts are all presented in the designs of the windows of the new church, in the vestibule on Tenth street, where views of the four buildings owned by the congregation are set forth. The ground on which the new church is built was purchased May 1st, 1833; ground was broken on May 15th; the corner stone was laid on July 15th; and the congregation took possession of the first story on December 23rd.

The new building, designed by Isaac Pursell, architect, is of Gothic style, 54 feet 3 inches on Tenth street, by 114 feet 6 inches on Wallace street; the first story being 16 feet high in the clear. There is a spire on the corner of the two streets, 145 feet in height. The exterior on the two streets has a base, six feet high, of brown stone (Hummelstown), laid rock face; the balance of the facing stone is of Chester grey stone from Crum creek quarries; the trimmings are of Gettysburg stone; all the window and door heads have graduating arches, finished with neatly moulded hoods.

The entrance on Tenth street consists of a double doorway, surmounted with a pediment, containing a stone in which the name of the church is carved; and between the doors is a granite column. All the gables and pinnacles are finished with neatly carved finials; the spire being covered with brown slate, and the finials at the corner of the tower wrought of stone.

The first story is divided into two commodious vestibules, library under the tower, church parlor and choir room, the main Sunday-school room, and infant room, having a graded floor, furnished with case-seated chairs. These rooms are all separated from each other by sliding glass partitions, so that, if required, all can be thrown into one apartment.

In the basement there is furnished an apartment in which preparation can conveniently be made for social entertainments, supplied with range and all the modern appliances.

The building is well supplied with sanitary arrangements, on the south side are two large ventilating shafts which are arranged by means of ducts and registers, that the building is thoroughly ventilated. The second floor is the audience chamber; access to it is had by three large stairways, all finished with cherry, natural color. The floor of the audience room pitches from all sides toward the pulpit, the pews are placed in semi-circles, the aisles radiating from the pulpit. Above the pulpit, which commands every part of the auditorium, and which is not over 45 feet distant from any of the audience, there is a row of transoms, set in stained glass, containing interesting designs of an historical character. Opposite and along the Wallace street front, a very massive and rich window represents the persons of the four Evangelists; and near the organ are two windows setting forth the cause of missions.

Nearly all the windows are the gifts of members. The organ, just completed, is from the celebrated works of Hook and Hastings, in Boston, and contains 39 stops, and has 1995 speaking pipes altogether. It is operated by a water motor, located in the basement of the building, to which is attached the driving rod, which pierces the two floors to perform its appointed labor.

The total cost of the building is \$76,000, including the price of the lot which was \$15,000; and the balance needed to defray this expense, outside the amount obtained for the old property on Race street, has generously been subscribed by the members, so that the church is free of debt, and thus unhampered in this respect, with regard to its future work.

The following is the programme for the services of dedication—Sabbath, May 25, 10.30 A. M., Discourse by Rev. J. H. A. Bomberger, D. D., President of Ursinus College, and former pastor; followed by the office of dedication by the pastor, Rev. David Van Horne, D. D. At 4 P. M., Reunion of the Sunday-schools, addressed by the pastors of the various Reformed churches in the city. At 8 P. M., Discourse by Rev. Thomas G. Apple, D. D., President of Franklin and Marshall College.

One of the venerable Christian congregations of Philadelphia enters into its newly provided home, and begins anew its work, which has now continued for a period of nearly 157 years. Up to the year 1830 the services were in the German language, but since that time the English tongue has been exclusively used. In the year 1809, those who preferred the English language in the services, withdrew and organized the congregation formerly located on Crown St., now at Seventh and Spring Garden streets. In 1817, another congregation went out and took the name of Salem's Reformed Church, now at Fourth street and Fairmount Avenue. In the year 1859, the congregation of Christ Reformed church at Sixteenth and Green streets, was organized largely with members from the mother church, and in 1877 Trinity Reformed church at Seventh and Oxford streets, was organized in like manner. The other Reformed churches in the city were also largely from the mother congregation.

GRACE REFORMED MISSION, WASHINGTON, D. C.

It was the writer's privilege to spend Sunday, 4th of May, with this mission. By previous arrangement, Rev. Bridenbaugh preached in the morning. In the evening the missionary society held their regular monthly meeting. An interesting programme was carried out, consisting of music, recitations, essay, and select reading.

The young men and ladies entered upon their duties with a promptness and heartiness which convinced us that they are deeply interested in the success of their society. Short addresses were also delivered by Revs. Love, Bridenbaugh and the undersigned.

On motion of a young brother, the collection for the evening was voted to the College of Northern Illinois. It amounted to \$8.50. To this must be added a personal contribution of \$5 by the pastor, as well as \$1 by another gentleman.

Now here is a mission, having a small but neat chapel, and a small membership, and yet they have done more toward adding the new college than some of the churches we visited, whose membership is more than twenty times as large! What a text, this, for a sermon! But we will not here attempt its exposition. We will leave that and the application for those to whom it justly belongs. But we will say this, Grace Mission of Washington, D. C., possesses a spirit which is worthy of being pattern to many a struggling and well established charge. With its little band of devoted workers it has placed itself upon record as being alive to the prosperity of our Zion, and does not content itself (as some others have done) by acknowledging an object to be a worthy one, and wishing that they could help, and then do nothing, but it comes with an open hearted liberality, and gives a tangible proof that it means what it says. God bless the mission in the National Capital.

I. A. SITES, Agent.

WEST SUSQUEHANNA CLASSIS.

This Classis met in annual sessions, in the Reformed Church at Lewisburg, Pa., on Wednesday evening, April 23d, 1884. The President, Rev. A. C. Whitmer, preached the opening sermon on the subject of Foreign Missions. All the ministers who are serving churches in the Classis were present, and all the charges were represented by delegates. The four moderators who did not attend the sessions, were excused for absence. The following was adopted in connection with the action excusing one of the absentees:

Resolved, That this Classis extends to the Rev. W. R. Yearick, its warmest sympathy with him in his sore affliction, and further assures him of its prayers and future support, as in the past; and that the Clerk of Classis be directed to send him an official copy of this action. As an advisory member, Classis enjoyed the presence of and occasional remarks from the venerable Rev. Dr. Bocher, of the Lebanon Classis.

Officers.—Rev. S. M. Roeder was elected President for the ensuing year. Rev. T. R. Dietz was elected Corresponding Secretary, and Rev. W. A. Haas re-elected Secretary and Treasurer. The following were elected delegates to the General and District Synods:

Revs. R. L. Gerhart and W. H. Grob, and El-

ders L. S. Heller and Prof. Wm. Meyer, *primarii*, and Rev. Z. A. Yearick and T. R. Dietz, and Elders Dr. F. W. Vanderloot and David Keller, *secundi*, delegates to the General Synod.

The delegates to the Synod of the Reformed Church in the United States are as follows: Revs. A. C. Whitmer, D. O. Shoemaker and W. A. Haas, *primarii*. Revs. W. W. Clouser, D. M. Wolf and J. F. De Long, *secundi*. Elders Elias Brown, H. A. Minnie and John Miller, *paritii*. Elders Henry Meyer, Daniel Brunyard and David Keller, *secundi*.

Pastoral Charges.—The pastoral relation between the St. John's Reformed congregation of Williamsport and Rev. J. S. Wagner was dissolved. Bro. Wagner was dismissed to the Somerset Classis, Synod of Pittsburgh. Rev. I. S. Stahr was dismissed to the Goshenhoppen Classis.

Missions.—The following was adopted: Resolved, That since our Foreign Missionary Board, has during the past classical year, sent another missionary and his wife to Japan, thus calling for an increase of contributions from our people, we therefore urge the pastors of this Classis, that the work of foreign missions be prayerfully and earnestly presented to our congregations and Sunday-schools for the purpose of getting all—young and old—more deeply interested in this noble work, so that they may more earnestly pray and more cheerfully give unto the Lord, of their means, that His kingdom may speedily increase in heathen lands.

Classis did not smile with favor upon Synod's recommendation to appoint an Executive Committee on Missions, who shall organize and direct the mission work within our bounds, and to hold a mission convention annually, at a time and place different from the time and place of the annual meeting of Classis.

A mission meeting was held on Friday evening. Revs. A. C. Whitmer and W. A. Haas, were the speakers elected at the previous annual meeting. The former took the audience over to Japan and pointed out many things interesting and peculiar to that land and called attention to the need of a missionary spirit as our great need to make this cause proper among us. Rev. Yearick threw in a neat impromptu speech on the general subject. The meeting seemed not to be without life and beneficial impressions.

A collection of speakers to deliver addresses on the subject of Missions at our next annual meeting, resulted in favor of Revs. D. M. Wolf and R. L. Gerhart, *primarii*, and Revs. D. I. Shoemaker and W. M. Landis, *secundi*.

Classis will pay \$150 towards the support of the missionary of the St. John's Reformed Church of Williamsport, during the present classical year. Revs. R. L. Gerhart, W. W. Clouser and D. O. Shoemaker were made a committee to supply the mission and aid the people in receiving the services of a regular pastor. Revs. J. F. De Long, D. M. Wolf and Z. A. Yearick are a committee to supply the Reformed people of Philadelphia with stated preaching for the year. It is hoped that a promising Reformed congregation may be gathered and organized there in the near future. Rev. D. O. Shoemaker was authorized to organize a congregation at Howard, in answer to a request from petitioners living at and near the place. Rev. W. M. Landis was also authorized to bring to pass new organizations within the bounds of his charge.

Other Items. Synod's request to the different churches, to lift at least one collection during the year for the benefit of the Theological Seminary, was adopted and the special attention of the pastors of Classis was called to this request.

On Synod's request that each effort be put forth to induce talented young men to prepare for the ministry, it was

Resolved, That all the pastors of this Classis be enjoined to preach a sermon on that particular subject during the year.

The attention of the pastors of Classis was also directed to the recommendation of Synod to note in some suitable way the sixtieth anniversary of the organization of the Board of Home Missions.

Classis will hold its next annual meeting in the St. John's Reformed Church of Williamsport, the third Wednesday of May, 1885, at 7.30 o'clock, P. M.

Classis returned hearty thanks for kind and liberal hospitality enjoyed.

CLERK.

SPECIAL MEETING OF CLARION CLASSIS.

At a special meeting of Clarion Classis, held in St. Peterburg, Clarion Co., the items of business here named were attended to:

1. Dissolved the pastoral relation existing between Rev. W. C. B. Shullenberger and the St. Peterburg charge. A committee to supply the St. Peterburg congregation consists of Revs. D. S. Dieffenbacher, J. M. Evans and J. F. Wiant.
2. Rev. S. T. Wagner was received from Somerset Classis, Pittsburgh Synod.
3. A call from St. John's charge to Rev. S. T. Wagner, was confirmed; and Revs. A. K. Kline, D. N. Harnish and D. S. Dieffenbacher compose the committee to install the brother on May 29th, at 10 o'clock A. M., in Salem Church.
4. Dismissed the Theological student, Mr. S. A. Alt to the Kansas Classis, and recommended him for examination and licensure.

STATED CLERK.

ASCENSION DAY AT MIDDLETOWN, MD.

The festival of the Ascension was observed, as usual, by the Sunday-school of the Reformed Church, Middletown, Md. The service began at 2.30 p. m. The pulpit stand was beautifully decorated with flowers and emblems, and many floral offerings were made by the scholars in connection with their contributions.

The programme was as follows: Invocation—Hymn 84, "Our Lord hath risen"—Responsive Readings from the Psalms—Gloria Patri—Creed, followed by "Gloria in Excelsis"—Gospel and Epistle for the day—Prayer—Hymn 86, "The Golden Gates are lifted up"—A short sermon on the Ascension by the Pastor—Hymn 85, "Crown Him with many Crowns"—Report of School—Address by Rev. Page Milburn of the M. E. Church of Middletown—Offerings and Hymn by Infant Class—Offerings by Male Classes—Hymn 89, "Christ, above all glory praised"—Offerings by Female Classes—Hymn 107, "Holy Saviour, We Adore Thee"—Contributions of the Congregation—Hymn 16, "Benedictus"—Song, "The King of Creation"—Lord's Prayer—Doxology: Praise God, etc.—Benediction by Rev. Milburn.

The services were instructive and interesting. Rev. Milburn exhorted parents as well as children to attend the Sunday-school, and then made a very interesting address upon the emblems displayed, the Heart, Cross, Anchor, Harp and Crown.

The report of the school showed the senior department of 7 officers, 12 lady and 14 gentlemen teachers, and 150 scholars. The average attendance being 6 officers, 20 teachers and 75 scholars. The Infant Class has on its roll the names of 122 scholars, with an average attendance of 50 or 60, presided over by 2 lady teachers and a gentleman secretary. The offerings of the school on this day amounted to nearly \$24, being the contributions given since the last of April. With the contributions of the congregation and the several churches whose teachers were not present, the total offerings will amount

to about \$23, which will be devoted to church extension in the South. The contributions of the school since the preceding Ascension service, not including those of last service, not of the present, amounted to \$104.42, of which \$35.14 was for the use of the school and \$69.28 for Washington Mission on "Hymns and Carols," by Miss Alice Nevla.

Church News.

Stated Clerks of Churches and Pastors will oblige us by sending such items of News as will be of interest to the Church.

OUR OWN CHURCH.

Easton, Pa.—It is worthy of note that the enthusiasm manifested at the Synod's meeting for foreign missions in Baltimore on Monday, May 12, has already, like a deep and mighty current, spread to various parts of the church. The Schlatter Missionary Society of Easton, Pa., which was pledged at Baltimore by one of its members for ten dollars towards publishing the Heidelberg catechism in the colloquial Japanese, is an illustration. Last Friday evening it held its regular meeting, at which, in addition to the usual exercises, an account was given of the wonderful Baltimore meeting; and, although there were not more than sixty or seventy present, the audience with willing hearts raised ten dollars at once. A number of girls and boys pledging themselves to earn ten cents or more for the cause. Many expressed the desire to raise fifty dollars for the support of a Japanese girl in a proposed boarding school. In this church at Easton Mr. Gring was ordained for the work, and there are many who remember him with prayers and alms. For the Reformed Church there is an open door. Shall we not enter and raise high the banner of the Cross? Let our membership 170,000 strong and our Sunday-school army of 1,400,000 know of the glorious work being done for Christ, and the Reformed Church can with overflowing treasury send and support many in the land of the Rising Sun.

E. W. M.

Orbitonisa Charge, Pa.—The types made us say that the communion services at Orbitonisa, Pa., were brought to a close on the 4th inst., when it should have been that the communion services in Orbitonisa charge were brought to a close at that time.

Sellingsgrove, Pa.—We clip the following from the *Freeburg Courier*: Communion services were held by the Reformed congregation on Sunday last, 123 members, including an addition to the church of fourteen by the rite of confirmation, participating. Rev. W. A. Haas, pastor, officiated, preaching an effective sermon based upon Christ's words to His disciples, "We will ye abide in Me." In the evening the pulpit was filled by Rev. A. C. Whitmer, of Millburg, who baptized an infant belonging to Rev. Haas. The music on this occasion was more elaborate than usual, Miss Nettie Haas, of Mercersburg, and Miss Lizzie Martz, of Sunbury assisting the choir and the addition was highly appreciated by the congregation.

Hagerstown, Md.—We find the following in the late number of the *Old Fellow* of that place:—The Consistory of the First Reformed Church of this city, and the Consistory of the Salem congregation, four miles from Hagerstown, which two congregations form one pastoral charge, under the care of Rev. J. Spangler, Kieffer, met together, in joint-session, last Friday, in the Chapel of the Reformed church. After a

most successful session, the Consistory of the Salem church arrived when the welfare of the congregation in Hagerstown required the pastor's undivided time and attention. It was accordingly resolved to send a memorial to the Maryland Classis, which will meet in Clearspring on the 11th of June, asking that body to dissolve the relation between the two congregations, and to make the best provision possible for the wants of the Salem congregation. A committee, consisting of an equal number of members from each Consistory, was appointed to draw up the memorial. The relation, which it is thus proposed to dissolve, is a very old one, having lasted now for 116 years, and the Salem congregations is the last remaining one of a number of congregation which in early times were attached to the Zion or First Reformed church of Hagerstown.

Augusta Charge—Northumberland Co., Pa.—The Spring communions in the Augusta charge, of which Rev. Geo. F. Hartel is pastor, were all well attended. Providence favored us with pleasant weather. The offerings amounted to \$56.13, contributed by the several congregations as follows: St. Peter's, \$17; Jacob's, \$10.25; St. John's, 7.40; Emanuel, \$12.79; St. Elias, \$3.84; Zion, \$4.85. Of the above named sum \$44 were devoted to Foreign Missions. During the present classical year the free-will offerings of the charge have been \$85.45 in excess of classical appointments. 387 participated in the holy communion. 11 were added to the membership of the charge; 3 by certificate, and 3 by renewal of profession. Among other signs of progress, there seems to be an evidence of growth in the "grace" of giving.

Ringtown, Pa.—On the 18th inst. the Spring communion in the St. John's congregation of the Ringtown charge was closed. On the 17th in connection with the preparatory services, a class of catechumens, five in number, was confirmed. This makes 18 additions to the church by the rite of confirmation. Also baptized seven infants. The collection for the benevolent objects of the church are very small. One reason for this is that the people work in and about the mines, and only on half time all through the winter, so that there is but little money among them, and the expenses of living are high.

Reading, Pa.—Rev. Dr. Bausman, pastor of St. Paul's church, of Reading, expects to leave from New York on June 4, accompanied by his wife. He will attend the Alliance of Reformed Churches to commence on June 24, at Belfast, Ireland, and afterwards extend his journey over the continent. He expects to be absent about four months. During his absence his pulpit will be supplied by other ministers. Dr. B. takes with him the hearty good wishes of his congregation, as he has the community at large. He has been laboring incessantly for the last twenty years in Reading, and needs some rest, which is cheerfully accorded him. He came to Reading in 1863, and has since then served nine years as pastor of the old mother church and eleven years as pastor of St. Paul's.

The consistory of St. Paul's Memorial Reformed church passed the following resolutions: WHEREAS, The Rev. Dr. Bausman, the pastor of our church, has been called to "delegate to the alliance of the Reformed churches holding the Presbyterian system," which is to meet at Belfast, Ireland, June 24th, 1884, and has been assigned to prepare and read a paper on the occasion of the meeting of the Alliance, and

WHEREAS, Dr. Bausman has labored in this community for more than twenty (20) years—nine years as pastor of the First Church and for the last eleven (11) years as pastor of this church, and in the several churches and numerous branches of church work; he has labored continually and zealously, often under circumstances ad-

verse and disheartening, he has therefore earned the right to take the rest which he needs, and it is consequently

Resolved, That it is the sense of the consistory that Dr. Bausman should accept the invitation to attend the meeting in Belfast, Ireland, on the 24th of June next, and take part in the exercises thereof, and should avail himself of this opportunity to take a much needed vacation from his labors; and to this end it is further

Resolved, That we grant him a leave of absence for the period of four (4) months from the 4th day of June, or as much longer as he shall see fit to take.

Resolved, That we extend to him and to his wife, the companion of his contemplated voyage, the hearty good wishes of the consistory, and we bespeak for them the prayers of the congregation, that they may successfully consummate the purposes of the voyage, and may return with renewed health and strength and may continue for many years of the future their pleasant and useful relations to this church and community.

Resolved, That as an assurance to Dr. Bausman that the congregation shall not be neglected in his absence, we will engage competent ministers to supply the pulpit every Sabbath day until he returns.

Resolved, That these resolutions be read to the congregation at the regular church service Sunday morning, May 18th, 1884.

On Sunday evening, May 18th, the Sunday-school of the Second Reformed church of Reading, celebrated its 32d anniversary. The school is now one of the largest in the city, numbering in all 496 members.

The treasurer's report was read and shows that during the year the school contributed \$656, the largest amount ever contributed by the school in one year. In October, 1883, the school pledged itself to raise the sum of \$400 by July 1st, 1884, towards building an addition to the rear of the church for Sunday-school purposes. Up to May 1st \$416.74 of this amount was secured, leaving a balance of \$182.26 to be collected.

During the past year not a single officer, teacher or member was lost by death, which is remarkable when the large number is considered. The new building in the rear of the church is twenty eight feet wide by thirty-eight feet deep, and is now under roof and will make a cheerful and comfortable room for the infant department. Mr. Stein declined a reelection as superintendent, to the regret of all, owing to failing health, and Mr. John F. Orth has been chosen as his successor.

South Easton, Pa.—The South Easton congregation elected and extended a call to Rev. G. W. Roth, which has been accepted. The new pastor expects to enter upon his labors there about July.

Personal.

Rev. D. E. Schoedler, missionary superintendent of California, and pastor of church in San Francisco, Cal., both by appointment of the Tri-Synodal Board of Missions, left for the scene of his labors on the 23rd inst. Many prayers ascend for his safe arrival in that distant clime, and also for the success of his labors there. We shall be glad to hear from him.

Continued on Eighth Page.

DIRECTORY OF WORSHIP.

We are ready to fill orders for the *Directory of Worship*, which was presented by the Committee appointed by the General Synod, Tiffin, O., 1881, to the late General Synod held in Baltimore, Md., and approved and sent down by the Synod to the Classes for adoption or rejection. The price—as fixed by the Synod—is 50 cents per copy. On receipt of the amount, and 5 cents additional to pay postage, (if to be sent by mail), all orders will be promptly filled.

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For 1884.

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Miscellaneous.

OLD FLOWERS AND OLD FAITHS.

William C. Richards.

As dear, familiar, fragrant flowers,
That in old gardens bloom,
In these new times and moods of ours,
To foreign plants give room;
So the sweet faiths of former days,
Deep-rooted in the heart,
Beside no more our fickle ways,
And with old flowers depart.

New dogmas and new doubts replace
The creeds our young lips breathed,
These, heavy with their inward grace—
Those, light with grace wreathed.
These, with a mother's love wrought
Like violets pure and fair;
Those, with fantastic fancies fraught,
Like orchids fed on air.

Give me the dear old blossoms yet,
The lilac and the pink;
The pansy and pale mimosa,
Whatever others think;
No greenhouse gives me half the joy
Some old time garden yields;
And love I still, as when a boy,
The wild flowers of the fields.

And mine shall be the faiths of old,
In God and Christ in heaven;
In reason's creeds I am not bold,
But fear their human heaven;
With the old nosegays in my hand,
The old creeds in my heart,
Beside the cross I'll humbly stand,
And thence from earth depart.

Selections.

Calumny would soon die if nobody took it in and gave it lodgings.

If the stream had no quiet eddying place, could we so admire its cascade over the rocks? Were there no clouds, could we so hail the sky shining through them in its still calm purity.

The sister of the King of Sweden sold her jewels and founded an hospital. One day a patient's tears of gratitude fell on the hand of the princess. She looked at the tears and said, "Oh, now I have my jewels back again."

Beware of a religion of mere sentiment which gazes, and sighs, and wishes, but makes no sacrifice, which hides the cross with flowers, and wears it over, but not within, the heart. Beware of a religion which costs you nothing, never rises an hour earlier, never denies itself a pleasure, never gives that which it will miss for the sake of Christ and the soul.—S. R. Miles.

It is very easy to forbear stealing other men's goods, but hard not so much as to covet or desire them; very easy not to bear false witness in judgment, but not easy to avoid detraction in conversation; very easy not to desire another man's death, but hard not to desire some inconvenience to him; easy to forbear defaming our neighbor, but hard not to despise him.—De Siles.

Earth breaks up, time drops away,
In flow heaven, with its new day
Of endless life, when He who trod,
Very man, and very God,
This earth in meekness, shame, and pain
Dying the death whose signs remain
Upronder on the accursed tree,
Shall come again, no more to be
Of captivity the thrall;
But the one God, All in all,
King of kings, Lord of lords,
As His servant John received the words,
"I died, and live for evermore."

—Robert Browning.

Science and Art.

The trusses of the old part of the roof of the basilica of St. Paul, in Rome, it is said, were framed as far back as 816, and were found perfectly sound and good in 1814, after the lapse of a thousand years. These trusses were made of fir. The timber work of the external domes of the Church of St. Mark, in Venice, is more than 840 years old, and is still in a good state of preservation. That timber can last almost indefinitely under favorable circumstances is a fact which is more and more recognized.

The introduction of steam pipes into inclosed spaces for the purpose of extinguishing fires has been successfully tried in Berlin. The owner of a steel-plate factory in that city, in consequence of the repeated outbreaks of fire in the drying-rooms, had steam pipes placed in three of the rooms, this appliance being shut off by short soldered pipes of an easily flowing alloy of lead and tin, arranged to work automatically. One day a hissing noise made the foreman aware that one of these appliances had been called into action. It was found on investigation that the contents of the drying room had become ignited, but that the steam thus set free had extinguished the fire before it could spread.

For a rough and ready filter make a partition across a small wine barrel, from which the head has been removed, by means of a circular piece of wire gauze supported upon a light frame of wood and fitted across the barrel with a few French nails. Sift upon the gauze some clean silver sand to the depth of from two to three inches, then place on the sand some small charcoal from which the dust has been sifted away previously. A two inch layer of the sand above this and about an equal thickness of clear sharp gravel on top completes the filtering arrangement; the barrel may then be filled up with water and the purified fluid drawn from a tap near the bottom as required.—American Manufacturer.

Personal.

Senator Cameron has returned from Europe much improved in health.

Cyrus McCormick, who died in Chicago lately, amassed great wealth by the manufacture of his reapers. His estate is said to be worth \$32,000,000, which is probably too high an estimate. He was liberal and did much for the Presbyterian Church.

A descendant of Lady Godiva of Coventry, after a most thorough investigation, pronounces the story of her famous ride a myth. There was a Lady Godiva who denuded herself of personal

property to endow an abbey, but there was no ride on horseback through the city and no Peeping Tom.

Mr. Jay Gould is building a family tomb which will cost \$85,000. It is to be a miniature Grecian temple of polished granite. The stones will be at least six feet square in size, and some of them will weigh several tons apiece. The doors are to be of bronze, modeled by St. Gaudens, and the inside will be finished in bronze. Opposite the door will be a stained glass window representing the Resurrection.

Items of Interest.

The Secretary of the Treasury is about to call in 10,000,000 more bonds.

The cremation advocates in England are rather encouraged than otherwise by the defeat recently of the bill to regulate cremation, as 79 votes were cast in favor of the measure. The remains of a cremated cow, put up in a bottle, were exhibited in the House of Commons by Dr. Farquharson, a few weeks ago in this connection.

The one hundred and thirty-fourth anniversary of the birth of Stephen Girard was appropriately celebrated on Wednesday at Girard College. Fully eight thousand persons were admitted into the grounds during the day. Prominent among those present were the Mayor, the Judges of the Courts and heads of the municipal departments. At 11 A. M. the annual meeting of the Alumni was held in the chapel, President Feteroff in the chair. At 1 o'clock a collation was served in the dining room, which was decorated with the National colors, about eight hundred persons, including the invited guests, members of the Alumni Association and many pupils of the College, partaking of the menu. General Clinton B. Fiske, of New York, made a short address. The anniversary exercises were held in the chapel at 3 o'clock. The programme consisted of music by the College Band, singing by the pupils, an oration by Mr. Eugene Madden, and an organ recital by Mr. Thomas A. Becker. At 4:30 o'clock a drill and dress parade of the pupils, under the supervision of Major J. W. Ryan, was held on the grounds north of the main building.

Several thousand bicyclers, forming one association, have just held their annual "meet" in Washington. It is said there are now from 30,000 to 40,000 riders of the two-wheeled vehicle in the United States. In England both bicycles and tricycles have been made fashionable by the family of the Queen. The ladies ride tricycles, and the Prince of Wales is an expert on the bicycle. But long before the fad had thought of trying the machine, the bicycle had been adopted by young business and professional men, and their numbers have increased so much that an asphalt road is to be built between London and Brighton for their special use. It is supposed that money can be made from the enterprise by the tolls charged for its use.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

OUR FAMOUS WOMEN. Comprising the Lives and Deeds of American Women who have distinguished themselves in Literature, Science, Music and the Drama, or are famous as Heroines, Patriots, Orators, Educators, Physicians, Philanthropists, etc. With numerous Anecdotes, Incidents and Personal Experiences. By the following twenty authors: Harriet Beecher Stowe, Rose Terry Cooke, Harriet Prescott Spofford, Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Mary A. Livermore, Lucia Gilbert Runkle, Marion Harland, Mary Clemmer, Kate Sanborn, Louisa Chandler Moulton, Lucy Larcom, Julia Ward Howe, Susan Coolidge, Elizabeth Cary Stanton, Laura Curtis Bullard, Lillian Whiting, Elizabeth T. Spring, Elizabeth Byrd Johnson, Maud Howe. Superbly illustrated with full-page portraits engraved by eminent artists. Includes many photographs taken expressly for this work. Hartford, Conn.: A. D. Worthington & Co. 1884. Pp. 715.

The title page of this book, as given above, contains the names of the authors who have contributed to its pages, and the notice of the work may be completed by simply giving the names of subjects. These are, Catherine E. Beecher, Mrs. A. D. T. Whitney, Harriet Beecher Stowe, Harriet Prescott Spofford, Rose Terry Cooke, Clara Louisa Kellogg, Louisa Chandler Moulton, Mary A. Livermore, M. A. D. T. Whitney, Clara Barton, Lucy Larcom, Margaret Fuller, Frances C. Willard, Mary Virginia Perhine (Marion Harland), Louisa M. Alcott, Lucretia Mott, Anne Whitney, Elizabeth Prentiss, Lydia Maria Childs, The Doctors Blackwell, Mary Mapes Dodge, Abby Hopper Gibbons, Maria Mitchell, Susan B. Anthony, Elizabeth Cady Stanton, Mary Clemmer, Charlotte Cushman, Elizabeth Stuart Phelps, Francis Hodge, and the Drama, or are famous as Heroines, Patriots, Orators, Educators, Physicians, Philanthropists, etc. With numerous Anecdotes, Incidents and Personal Experiences. By the following twenty authors: Harriet Beecher Stowe, Rose Terry Cooke, Harriet Prescott Spofford, Elizabeth Stuart Phelps, Mrs. A. D. T. Whitney, Mary A. Livermore, Lucia Gilbert Runkle, Marion Harland, Mary Clemmer, Kate Sanborn, Louisa Chandler Moulton, Lucy Larcom, Julia Ward Howe, Susan Coolidge, Elizabeth Cary Stanton, Laura Curtis Bullard, Lillian Whiting, Elizabeth T. Spring, Elizabeth Byrd Johnson, Maud Howe. Superbly illustrated with full-page portraits engraved by eminent artists. Includes many photographs taken expressly for this work. Hartford, Conn.: A. D. Worthington & Co. 1884. Pp. 715.

GUIZOT'S HISTORY OF FRANCE. From the Earliest Times to 1848. Eight volumes, small octavo, large type, over 400 fine illustrations. Price reduced from nearly \$50 to only \$6.00 per set, 75 cents per volume. Volume I now ready, others at intervals of ten days. Sample volume sent post-paid, with privilege to return, 65 cents.

This is the only complete American edition of this magnificent work, which is known as the best popular history of France. The cost of importation is \$36.00, and the only other American edition (which is incomplete, covering only five of the eight volumes here given, and not including even the French Revolution), is, at this time, \$38.00. The present edition is unabridged, and includes the more than four hundred really superb illustrations of the English edition, and its convenience of form for placing in the library shelves is superior to any other edition published.

Guizot is one of the most brilliant writers whose pen has ever pictured the events of history. His pages fairly glow with eloquent fire. One thrills, as he reads, and follows on, page after page, as he would an entrancing romance of Scott or Dickens. And what more inviting subject could be chosen for such a writer than the history of France, the home of Chivalry, of Bayard, and the great Napoleon; of Joan of Arc, and Lafayette; of the Huguenots and the exorable monarchs of St. Bartholomew's Day; of Voltaire, and Bossuet; of Fenelon, and St. Pierre.

THE NORTH AMERICAN REVIEW for June opens with an article on "Harboring Conspiracy," by Prof. Henry Wade Rogers, who examines, in the light of international law, the diplomatic constitution, the question as to how far our government may and must go in suppressing plots against governments with which we are at

peace. Henry D. Lloyd, in the same number of the Review, shows how every branch of production is coming under the control of "Lords of Industry," corporations and monopolies. Elizabeth Stuart Phelps has an article, "Struggle for Immortality," which is a study in the philosophy of the future. Other articles are: "Socialistic Fallacies," by Prof. W. G. Sumner; "The Rise and Fall of Authority," by President J. C. Welling; "Walt Whitman," by Walker Kennedy; and a symposium on "Expert Testimony," by Rosette Johnson, Dr. W. W. Godding, T. O'Connor Sloane and Dr. Charles L. Dana.

LITTLE'S LIVING AGE. May 24, 1884. Contents: Luther and Recent Criticism, and The Arundel Society, Nineteenth Century; Bourgeois, conclusion, Blackwood's Magazine; Salvini, National Review; Beauty and the Beast, by Sarah Tytler, Good Words; A Silesian Love Story, Temple Bar; City Churches, Saturday Review; The Ballad of the Midnight Sun, 1883, Contemporary Review; and poetry.

The June number of HARPER'S MAGAZINE brings us the first breath of summer in two of its descriptive papers. One of these, "Biarritz," by Lucy C. Lillie, is full of the charm and romance of the Baie de Biscaye, and is beautifully illustrated by C. S. Reinhart; the other, "The North Shore," by John A. Buter, illustrated by Charles Graham, describes the north shore of Lake Superior, and gives a delightful retrospect of the old voyageurs and fur-traders. "The Old Voyagers," an article by W. H. Rideing, is effectively illustrated, including some very picturesque drawings by Joseph C. Pennell.

Every reader will be grateful to Dr. Wheatley for his admirable and thorough review of the complex operations of the New York Custom-house. The Custom-house is one of our institutions. Its hard is in every man's pie, and everybody will read with interest this careful record of its transactions. The illustrations are excellent.

W. M. Dickson contributes an exceedingly interesting reminiscence of Abraham Lincoln's visit to Cincinnati—the occasion of his first meeting with Alfred Pearson's "Giant's Beech," an illustration of one of Mr. William Sharp's "Transcripts from Nature," and in the seventh part of Mr. Dickson's "Natalia Serenita Story," Mr. Dickson finds opportunities for some of his very best local and landscape drawings. Here, also, Mr. Dickman is at his best in the picture of the favorite of the barn-yard, representing an Alderney cow and its new-born calf being visited by Amy and the children.

Colmel Higginson, in his chapter on John Quincy Adams's administration, gives us an interesting glimpse of Washington society in that period, but also a complete review of the national progress, and of the great western march of the centre of population. An interesting feature of this chapter is its consideration of the attitude of the President and his predecessors toward internal improvements. The paper is illustrated by two full-page portraits—of John Quincy Adams and John C. Calhoun.

William Black's charming novel, "Judith Shapers," the illustration for which, by E. A. Abbey, is the frontispiece.—There are several short stories, including a very strong character sketch by Mary E. Wilkins, entitled "A Humble Romance," "The Dagger," a story of the time of Sextus Pompey by John MacMullen, with an illustration by the artist, and "The Shepherd and the One," by John Estlin. Poems are contributed by Dinah M. Craik and Louise Chandler Moulton.—Mr. George William Curtis, in the Editor's Easy Chair, chats of the new order of clubs, whose membership may be a question in the courts, and of the club which was once a question in the courts; discusses the copyright question—and the so-called free-proof; and pays a high tribute to Mr. Gladstone, closing with the pertinent question whether the American system of selecting the Chief Magistrate is surer than the English method to bring the real chief of a party to the Executive chair. Mr. Charles Dudley Warner, in the Editor's Drawer, gives a characteristic review of the annual migration. The other Editorial Departments are well sustained.

THE JUNE CENTURY.—Though there are four profusely illustrated papers in the JUNE CENTURY, and four full-page pictures, this number of the magazine is perhaps even more notable for its literary features than for its pictures. Of special interest is Miss Fanny Stone's "Diary of the War of 1812," which is a vivid and remarkable narrative of the life of General C. P. Stone's family during the month that mother and daughters were exposed in Cairo to the greatest uncertainties and dangers, while General Stone was at his post with the Khedive, and aiding in the English operations against Arabi. General Stone, in a prefatory letter, warmly criticizes the English edition of the "Diary of the War of 1812," which, he claims, the sciences and English should be given leading places in the school and also in the college course. In a paper on "The Use and Abuse of Parties," Dr. Washington Gladden advises independents to try to act with their party in the choice of candidates, and not to stand nominally in "the center of the Time," an editorial called "Resisting the Whirlwind" is a sequel to the editorial of the April CENTURY entitled "Mob and Magistrate," which so surprisingly anticipated the Cincinnati riot. Another editorial in the June number relates to another phase of the riots—the militia and the measures Congress ought to take to increase its efficiency. In "Open Letters," Dr. Charles S. Robinson continues his series on church music with "What the Choirs Say"; Prof. Ritter and Mr. Grant White break lances once more over "Music in America," and among the other short contributions is one by Walter Herlihy Pollock about "Miss Mary Anderson in London."

The illustrated papers of the JUNE CENTURY, in their order, are: "A French-American Sea-port," being an account of the island of St. Pierre and Miquelon, and a part of G. W. Benjamin's series describing his cruise in the "Alice May," a picturesque anecdotal description, by Franklin H. North, of the seamen's retreat on Staten Island, or "Sailors' Snug Harbor," to which paper belongs the frontispiece of the number, an engraving from St. Gaudens's statue of Robert Richard Randall, the founder of Snug Harbor; "American Wild Animals in Art," by Julia H. Hart, with illustrations from the sculptures of Edward Kemezis; and a curious and scholarly paper, interestingly illustrated, by Dr. Edward Eggleston, on "Commerce in the Colonies."

In fiction, Henry James's new story, "Lady Barberina," in this number, concerns itself with the complications of marriage settlements; Mr. Cable's "Dr. Sevier," is continued; and Robert Grant's story, "The Sleep of the Dead," is concluded. The short story of the number is a vivacious sketch of character and incident by H. C. Bonner, entitled "The Red Silk Handkerchief." The poetry is contributed by Kenyon Cox, Dr. T. W. Parsons, Miss Emma Lazarus, John Vance Cheney, Christopher P. Cranch, Richard Watson Gilder, and Mrs. Helen

Jackson (H. H.), and there are several clever and amusing poems in "Brie-a-Brac."

THE JUNE WIDE AWAKE.—Fernand Longren furnishes an exquisite frontispiece for the opening story of the JUNE WIDE AWAKE, "The Cow with Golden Horns," one of Miss Wilkins' fanciful stories. Somewhat akin to this quaint tale in original shaping and freshness, is Mrs. John Sherwood's boarding-school story of "The Little Jade Lizard," for this, H. Prescott Shore has drawn a full-page picture illustrating the "trial by lizard." Quite as interesting in its facts as these two in their romance, is Miss Harris's article, "Some Little Shakers," with its dozen illustrations made by Rodfish at the Shaker settlement at Canterbury, and the boys who greatly enjoy Mr. Holder's paper "About White Elephants," in general, and Mr. Barnum's white elephant in particular; it is accompanied by a picture of Young Talmage, Edward Everett Hale contributes an instructive title descriptive of his visit, as chaplain, to the Boston Court House. Generous instalments of the serials are given: "A Brave Girl," by Elizabeth Stuart Phelps, "Masks Off!" the historical romance by Rev. Charles R. Talbot, "In No-Man's Land," the wonder story by E. S. Brooks, "Through France in Sabots," the Picture Serial by W. P. Rodfish, and "His Three Trials," the three-part story by Mrs. Kate Stuart Ward. The poems of the month are, as always, good: "A Small Boy's Conclusion," by Charlotte Mellen Packard, "The Little Sailor's Kiss," by M. E. B., "Prophecies," by Katharine L. Stevenson, "A Spoiled Day," by Elizabeth Cummings, "Dolly's Fan," by M. E. Wilkins, "The Little Men in Green," by A. K. J., "Little Brown Thrushes," by Mrs. Whitton-Stone, "Little Barbara," by Mrs. Bates; and in addition there are two new illustrations, one of a scene from Wordsworth's "Intimations of Immortality," and two stanzas are illustrated with two beautiful engravings, and No. VIII of "Æsop's Fables," "The Cats at Law," with six full-page drawings by Garrett. The Chautauqua Supplement is excellent in matter, a peculiarly seasonable article being Mr. Skinner's "Hints to Young Pedestrians."

WIDE AWAKE is \$3.00 a year. D. Lothrop & Co., Publishers, Boston, Mass.

Obituaries.

DIED.—In this city, on the 18th inst., Mr. J. Fred Smith, in the 50th year of his age. His remains were taken for burial to Chambersburg, of which place he was a native.

DIED.—Very suddenly, of scarlet fever, in Salisbury, Pa., May 13, 1884, James Martin, son of R. T. and S. A. George, aged 6 years, 8 months and 14 days.

DIED.—Near Arendeville, Adams county, Pa., April 27, 1884, of Diphtheria, John Cluck, aged 38 years, 10 months and 15 days.

The deceased was a worthy and exemplary member of the Reformed Church, a kind husband, a tender, watchful father, an obliging neighbor, and an industrious, intelligent citizen. For three years the insidious destroyer was at work in his strong, manly system. In vain, it seemed, was every attempt of medical skill to arrest the disease. Suffering and weary, yet hopeful, he went on the Monday preceding his death to Philadelphia, to consult one of the leading physicians of the country. He only had strength to come home. Yet so delusive, to him at least, was the disease that he spoke hopefully of recovery. Suddenly, on Saturday the 26th, the most alarming symptoms appeared, and on Sunday he breathed his last. His funeral on Tuesday morning was largely attended, and he who pens this tribute scarcely knew him, "his little to say that the testimony of many who knew him from childhood is that John Cluck was a good man, and his death is mourned by a whole community."

To the everlasting mercies of Him who hath said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me," do we commit and commend the bereft wife and her fatherless ones.

M. H. S.

DIED.—At Lutzville, Bedford county, Pa., May 3, 1884, Mr. Daniel Smouse, aged 65 years, 11 months and 2 days.

The deceased was for many years greatly afflicted and unable to engage in any work. Seventeen years ago he became subject to rheumatism, from which his sufferings were intense. Seven years ago cancer made its appearance on his head and spread in its ravages that it caused his death on May 3. Whilst in earlier years he had given himself to the service of the Lord in the Christian life, during these years of trial he learned the lesson of passive obedience, to submit as well as to do.

Sometimes he cried out in the words of the Psalmist, "O Lord, how long? but generally he bore his afflictions with the faith and resignation of a Christian. When death came it found him with a desire to depart and to be with Christ, which is far better. As he came out of great tribulation and washed his robes and made them white in the blood of the Lamb, he shall be arrayed in white robes in the Father's house."

W. I. S.

DIED.—In Alexandria, Huntingdon county, Pa., April 13, 1884, Mrs. Anna Cross, aged 85 years.

Childlike, gentle, lovely "Aunt Anna"! We thank God we lived for earth no brighter, but we thank God for her life, and we thank God for her death, for "like as a shock of corn cometh in his season," was she ripened for heaven; and age and suffering made her long, if it was the Lord's will, to go and join the throng of companions in Christ who with her followed and loved the Saviour, and who before her went from earth to be with Him.

She was a widow thirty-five years. She was catechized and confirmed by Rev. Jonathan Zellers, and lived a life of love to God and devotion to her Church, helpfulness to all around her, a comfort and a joy to her pastor.

On Easter Eve she touchingly said to her son, as he carried her up the flight of stairs to her bed: "I used to carry you, Benjamin; now you carry me." She bade the family a cheerful good night with the hope that they would join her other at breakfast on the Easter morn. The morn came, but just ere its bright sun rose, "Aunt Anna" passed from earth so gently that a granddaughter at her bedside knew not that death had closed the eye of the sleeper and lulled the heart forever. So, in the precious love of God she greeted the Easter morn—not on earth, but in heaven.

We felt thankful to God that it was our privilege to lay in the sweet earth, with solemn rite, the body of this dear old mother as our last pastoral act ere we left scenes, faces and hearts dead to become the shepherd of another fold.

M. H. S.

DIED.—Near Greensburg, Pa., on May 11th, Mrs. Elizabeth Barnhart, aged 74 years, 9 months and 3 days.

Mother Barnhart was a woman of strong character, whose influence upon others was always for good. She was a woman of great energy and industry. She always took a deep interest in the temporal and spiritual welfare of those around her. In later years she especially devoted herself with warmest grandmotherly affection and untiring interest to the care of her grandchildren, living a part of the time with one son and then with another, wherever she thought she could be most useful.

There never was a truer mother, or one who had a stronger natural affection for her children and grandchildren. But being also a devoted Christian mother, she gave the impress of her Christian character upon all who were about her. Her life was a model of uprightness, gentleness and meekness. Hence her example was always on the side of right and religion. She had a willing heart and a liberal hand to assist every good cause. She was regular and faithful in her attendance at Lord's day service, and upon the ordinances of the Church. During twenty-six years she is marked absent from but two communions, and, there is no doubt, was providentially prevented from being present at these. This is a remarkable record for one living three miles distant from the church, and having the motherly cares she had.

She has now gone to her rest. God was pleased to give her a long and useful life, and, in ripe old age, He took her to Himself, and to her heavenly home. Her whole life was a proof of her fitness to die, and in her last sickness she gave clear testimony, that she had fully made her peace with God. Her mind remained clear to the last, and never wavered in the confidence and assurance of the saving power and love of Him in whom she believed. She sweetly and calmly fell asleep to awake in a blissful immortality.

In the absence of her pastor, who was attending the General Synod, her funeral service was conducted by Bro. J. F. Snyder, a neighboring pastor, visited by Rev. L. Cort. Bro. Snyder is said to have preached an able and appropriate sermon.

She leaves a family of four children—all married—and twenty-three grandchildren to mourn her death. Elder W. R. Barnhart, who has frequently been a delegate to the Pittsburgh and to the General Synods, is one of her sons. Her funeral is said to have been one of the largest held for many years, though there was another funeral at the same hour of one of the prominent citizens of Greensburg.

The Second Reformed congregation, of which she has been so faithful a member since its first communion, will greatly miss her. Her pastor mourns her death as a personal bereavement. But we can all think of our loss as her great gain, and live in the sure hope of meeting again in the blissful realms above, where partings never come. May the Lord grant it for His name's sake, is the prayer of her pastor,

J. W. L.

DIED.—Near Alexandria, Huntingdon county, Pa., May 13, Elder Isaac M. Neff, aged about 62 years.

Elder Neff, having frequently been a delegate to his Classis and Synod from Waterstreet charge, and also several times a delegate to the General Synod, is extensively known in the Church at large. Having been of Mennonite parentage on his father's side—a class of people than which there is no better for sterling worth—he grew up to manhood outside of the Church. Braving a man of energy and enterprise, he became deeply immersed in business, and devoted himself assiduously to agricultural pursuits and to dealing in live stock. He thus also became widely known in his country, and in the Eastern cities as a business man. But in the spring of 1867 he was convinced that spiritual and eternal interests should also receive his earnest attention. Accordingly, after an earnest struggle, he decided to make a public profession of his faith in Christ.

In connection with the communion service in Alexandria congregation, held May 5, 1867, he stood at God's altar alone, in the presence of a large assembly, and with tears streaming down his cheeks, took upon him baptismal and confirmation vows. It was an interesting scene, and affected the entire congregation to tears. Here was a man who represented a large worldly interest, in the prime of middle life, giving himself up as a little child, that he might enter the kingdom of heaven. That he was sincere and truly humble, none could doubt. His whole manner indicated the honesty of his purpose in making a full surrender of himself to Christ and the service of His Church.

His after life also proved that his was no vain profession, and that he fully meant to devote himself in body and soul, property and life, to the honor of the triune God. From the hour that he swore allegiance to his God at His holy altar, he never swerved from his integrity and upright course of life. I think all who knew him well will agree that this was one of the most humble, earnest, devoted Christians to be found anywhere in the Church on earth. There was no better son, husband, father, citizen and consistent church member. So far as I know, he was held in universal esteem, as was attested by the very large concourse of people who attended his funeral.

For seventeen years he has been a strong pillar and liberal supporter of the Alexandria congregation, and also gave freely and willingly to carry on the benevolent work of the Church at large. Having but two sons, he gave one of them, Bro. John Neff, to the ministry.

He will be greatly missed by his aged mother, to whom he was a most affectionate son; by his estimable wife, to whom he was a devoted husband; by his sons and daughters, to whom he was one of the kindest of fathers; by his brothers, sisters, relatives and friends, as well as by the congregation of which he was so honored and useful a member. Yea, he will be greatly missed by the entire community in which he lived, and by the Church at large. Of very few laymen can it be said that they filled so large a sphere of usefulness. The Waterstreet charge being at present without a pastor, Rev. L. A. Leister, of Lancaster, Pa., for eight years his pastor, preached the funeral sermon; Rev. J. W. Love, of Greensburg, Pa., who was the instrument, under God, of receiving him into the Church, made an address; Rev. Dole, of Huntingdon charge, Rev. Barr, Presbyterian pastor of Alexandria, Rev. Father Williams and a Rev. Brother of the M. E. Church, all took part in the religious services.

It was an occasion of great sorrow that one so much esteemed and so useful was taken from us, and yet an occasion of Christian joy that he left so good a record behind him, and that he is numbered with the happy throng of the Church triumphant. Peace to his ashes.

J. W. L.

Acknowledgments.

California Missions.
Rev L J Mayer, \$20 00
Freidenburg congregation, 14 38
Mrs C Levan, 5 00
Miss Emma Levan, 2 00
Amelia Brown, 1 00
Mrs Hannah Gla, 1 00
D. E. SCHOEDLER, Supt.

Bethany Orphans' Home.

Bethany chg, Rev D C Tobias, additional, \$7 75
St Luke's chg, Lnc, Rev W L Lichter, 1 50
Goshenhoppen chg, C Z Weiser, D D, 50 37
Thickens chg, Rev I Kehm, 18 80
Keesler's congregation, Rev A L Dechant, 28 00
Old Goshenhoppen chg, 7 75
Pennsburg congregation, 25 00
Summystown congregation, 14 30
Union S S, pillow, per I I Zartman, 3 40
Mintreville cong, Rev G W Zeller, 7 58
Goshenhoppen chg, C Z Weiser, D D, 55 06
St John's chg S S, John S, Rev T Kessler, 7 52
Philip Bauman, Lanc, 20 bus of potatoes.
D. B. ALBREIGHT, Supt.

Religious Intelligence.

At Home.

The Methodists raised \$50,000 for church extension at their anniversary in the Academy of Music, May 13th.

The 55th anniversary of the Sunday-school Union of Brooklyn was celebrated last week in that city by a street parade of 50,000 children.

The American Congregational Union received last year \$105,377.78. It has built 102 churches and 12 parsonages. It will need \$200,000 to do its work next year.

The new Bishops of the Methodist church were ordained on Thursday last. Rev. William Taylor who was elected Bishop to reside in Africa, was among the number.

The Fifty-Fourth General Assembly of the Cumberland Presbyterian Church met at McKeesport, May 15th. A. J. McGlumphy, D. D., of Lincoln University, the retiring Moderator, preached the opening sermon. There were 157 delegates present.

Very Rev. S. G. Hatherley, a patriarch of the Greek Church, according to the Philadelphia Times, has arrived in this city, with a view of starting an organization in this country. Our impression is that an effort of this kind failed in New York some years ago.

The African Methodist Episcopal General Conference, in session at Baltimore, appointed a committee of ten to confer with the African Methodist Episcopal Zion General Conference, now in session in New York, with a view to permanent union of the two churches.

The colossal bronze statue of Martin Luther, in front of the Lutheran Memorial Church, in Washington, was unveiled on Wednesday of last week. The ceremonies were presided over by Justice Miller, of the Supreme Court. Senator Conger, of Michigan, made the opening address, and was followed by Rev. Dr. J. G. Morris, of Baltimore, after which Justice Miller unveiled the statue. The exercises closed with the playing of "Ein Feste Burg" by the Marine Band. A large assemblage was present, including delegations from Baltimore and elsewhere.

The General Conference of the African Methodist Episcopal Church is in session in Baltimore, having met on May 5th. The Rev. M. E. Bryant was elected secretary. The reports presented showed great improvement in the finances of the Church. The total receipts for the quadrennium were \$179,854; disbursements, \$177,653. The Book Concern received \$63,121, and paid out \$63,064, including a debt of \$3,440. For home and foreign missions the receipts were \$34,800. Wilberforce University has had an attendance during the quadrennium of 693 students. A discussion arose concerning ritualistic services and the doctrine of the apostolic succession, and Bishops Moore and Turner were accused of favoring the latter. A resolution condemning both the doctrine and the services was finally passed by a vote of 127 to 11. A committee of five was appointed to ascertain and report upon the relations between the African Methodist Episcopal Church and the Methodist Episcopal Church.

The triennial Synod of the Moravian Church of this Province met yesterday in Lititz, Penna. Ninety-seven delegates were present, representing twelve States. Bishop De Schweinitz was chosen to preside, and Rev. Morris Leibert, of New York, was elected Secretary.

Among the other things the Committee recommended that the Synod meet only twice in ten years, as the body is growing largely, and paying the expenses of meetings is becoming too great a burden. It also showed that 65 ministers are now in the service; that five churches and two chapels were dedicated; that the increase of members was 645; and the total number of communicants is 8,649; that the Church papers, under new management, were successful; that a valuable library of 1,356 volumes was presented by W. G. Malin, of Philadelphia—the rarest collection of Moravian literature in existence, excepting Archives of Hermitage; that the interest in Foreign Missions is increasing; that the finances of the province are in an improved condition, and finally the Publication concern is in bad condition.

The report of the Union Commission showed that the efforts to unite the Northern provinces have so far failed.

At the General Assembly of the Presbyterian church, at Saratoga, an overture from the Presbytery of Dayton, with reference to the growth of unsoundness concerning the sacred Scriptures, the atonement and the future state, was thus answered. "In view of the clear teaching of our standards upon these subjects (see Confession of Faith, chapters i, viii, xxxiii and xxxiii), and the abundant powers of the judicatories of the Church with regard to offences, your committee deem it unnecessary to take further action." Rev. Dr. David A. Cunningham, of Wheeling, Chairman of the Standing Committee on Foreign Missions, presented their report. The receipts of the Board during the year had been \$693,122.70. The expenditures were including the payment of the debt, \$708,845.72. A debt of \$10,723.02 is left over. A liberal friend of the cause gave \$10,000 last June to help pay the debt of last year. The gifts of the churches, Sabbath-schools, Women's Boards and individual donors exceed those of any former year, being \$53,475.52 over last year. Over 30 Indian ministers, licensed preachers and other laborers are now in the service of the Board of the "Foreign Missionary." 18,000 copies are now published. The report of Board of Publication states that never, in the years of its past history, has it been more completely exempted from reverses to make larger advances in every department of its work. The Board published during the year 91,000 copies of new books and 170,000 copies of hymns, tracts, &c.

Abroad.

The Rhenish Mission Society has 12 principal stations on the Island of Sumatra, with 14 missionaries and a population of 7,500.

In the Sunday-schools of the Church of England there are upwards of 2,200,000 scholars, of whom about 100,000 are communicants. Something over 300,000 of the scholars are 14 years of age and upwards.

The King of Siam has declared himself for free toleration of all religions which tend to the advancement of his people and are not in conflict with the laws of the realm. There is now no let or hindrance to Christian missionaries in Siam.

London, May 21.—The festival in celebration of the five hundredth anniversary of the death of John Wycliffe, the English reformer and translator of the Bible, was begun to-day at St. Andrew's Church, Brompton. This church is on the site of the Monastery where the Pope's bull against Wycliffe was read. The celebration is under the direction of Messrs. Edwin Shipton and J. W. Standerwick. A choral service was given to-day by various religious societies. Disasters of all denominations were represented. The Bishop of Liverpool preached an interesting sermon from the text found in the Second Epistle of Peter, chapter 1, verse 13. A conference was held at the Mansion House, over which the Lord Mayor presided and made an address. Canon Pennington spoke of the influence of Wycliffe

upon the Reformation. Dr. Stoughton thought that this commemoration should stimulate fresh efforts for the support of existing organizations for the spread of the Gospel. Canon Girdleston suggested handing over to the Theological halls of Oxford and Cambridge the memorial fund of \$30,000, which would make them independent for all time to come. The Rev. A. Maule and others made suggestions regarding the form the memorial should take, but nothing was decided, and no resolutions were submitted. Mr. Samuel Morley has promised £100 towards a fund to be used in giving publicity to Wycliffe's works.

The Government Chemist Analyzes two of the Leading Baking Powders, and what he finds them made of.

The best baking powder is made from pure Cream of Tartar, Bicarbonate of Soda, and a small quantity of flour or starch. Frequently other ingredients are used, and serve a purpose in reducing the cost and increasing the profits of the manufacturer.

We give the Government Chemist's analyses of two of the leading baking powders:—
I have examined samples of "Cleveland's Superior Baking Powder," manufactured at Albany, N. Y., and "Royal Baking Powder," both purchased by myself in this city, and I find they contain:

"Cleveland's Superior Baking Powder."
Cream of Tartar
Bicarbonate of Soda
Flour
Available carbonic acid gas 12.61 per cent., equivalent to 118.2 cubic inches of gas per oz. of Powder.

"Royal Baking Powder."
Cream of Tartar
Bicarbonate of Soda
Carbonate of Ammonia
Tartaric Acid
Starch

Available carbonic acid gas 12.40 per cent., equivalent to 116.2 cubic inches of gas per oz. of Powder.

Ammonia gas 0.43 per cent., equivalent to 10.4 cubic inches per oz. of Powder.

Note.—The Tartaric Acid was doubtless introduced as free acid, but subsequently combined with ammonia, and exists in the Powder as a Tartrate of Ammonia.

E. G. LOVE, Ph. D.

NEW YORK, JAN. 17TH, 1881.
The above analyses indicate a preference for "Cleveland's Superior Baking Powder," and our opinion is that it is the better preparation.—
Hall's Journal of Health.

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The screech of the stately rooster, the bright face of the early spring flower, both help our little story. Do we crow? Yes. Do we bloom? Yes. Crow because we bloom, and bloom because we crow. Oak Hall blooms out with a stock that makes the old counters groan, and the old walls burst, and the older salesmen wonder, and the woolen dealers wink. And we do crow because it has been bought cheaply and made well. And it is to be sold quickly because cheap. Four great varieties in Spring Suit Stock—Men's, Youths', Large Boys', Small Boys', and between these several lines there are over four hundred sorts. They go from \$7.50 to \$30.00 for Men's, from \$7.00 to \$25.00 for Youths', \$5.00 to \$18.00 for Large Boys', from \$3.00 to \$12.00 for Small Boys'. Variety enough, eh!



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Spring Opening.

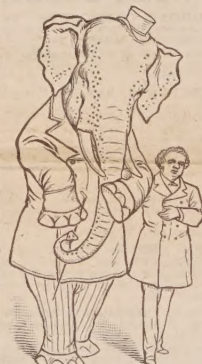
We have none. No chance for it. If we would keep our choice things put away until a given time, and then offer them to the public all at once, we should be foiled, for people come in the winter when the frost is in the air, and snow and ice hold the earth in bondage, while our preparations are just forming for the spring campaign, and demand the new goods. It would be ungracious to refuse; and so, perforce, we cannot have a Spring Opening. But we can open with a spring, and as we write, while hardly a bursting bud is to be seen upon the trees, the spring trade is springing on us with a refreshing rush. Times dull, you say? Not to the bold dealer that takes no counsel of fear. And Oak Hall is just such. Already the opening spring tells of abundant sales just ahead.



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Early Pinks.

The sort that we cultivate at Oak Hall are well-dressed young men. In pursuit of our great mission of making young men as charming as early pinks, we have arranged a set of sizes denominated "Young Gents" which cover the larger youths' and smaller men's sizes. Special patterns were prepared for this class of stock, and into it we introduce all possible style of cut, material and make. The prices range from \$7.50 to \$25.00. Elsewhere in our stock are choice materials beautifully made, but nowhere else in Oak Hall is there such a concentration of superiority. The generation of men for whom these goods were made cannot recall the time when there was no Oak Hall in Philadelphia. And yet there is no proof of the perennial youth of Oak Hall equal to that which is found in this particular stock.



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The Sacred Elephant

Is the sensation of the hour. Have you seen him? No! Do you propose to see him? Yes! Well, then, when you get him off your mind, give us a chance for a quiet word with you about your spring clothes. They should be bought at Oak Hall. Like us or dislike us, as you may please, you ought to find in our great acres and cords of good clothing just the sorts to suit you in body, brain and pocket. The reasons why are few and simple. Oak Hall is the plucky clothing house. While others have been letting "I dare not, wait upon I would" we have been picking up great lines of desirable goods and putting them into the best clothing, which under existing conditions has cost us less than ever. Result, bargains for you.



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